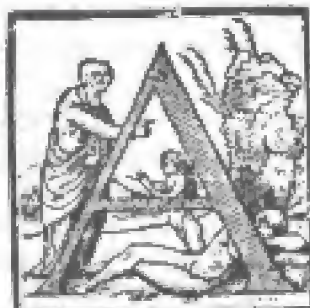


To the most excellent and ver-

tuous princeesse queene Catharine, wyfe to our moste gracious soueraygne
Lorde, Henry the ryght, kyng of England, Fraunce, & Irelande, defend-
our of the faythe, and of the Churche of England, and also
of Irelande, in earthe supreme heade, Thomas key,
her dayly Oratoure, witherh perpetuall felicitie.



Wonge the innumerable benefytes whiche we haue
receyued of almyghty God, most worthy and excel-
lent Princeesse, there is none in myne opinion for the
whiche we are moze bounden vnto his merciful good-
nesse, then for that it hath pleased hym moze clearly to
illumine vs of this age with the knowledge of his ho-
ly woorde, then our forefathers and elders. For who
knoweth not howe long this realme hath bene miser-
ably seduced through ignorance of the Scriptures?
Who, euen amonge the bylandishe, perceyueh not what intollerable abuses
haue bene vnder pretence of true religion, and Godhynesse, maprarned in
this Churche of Englande, tyll suche tyme that God of his infinite mercye,
sent vs a newe Iosias, by whose ryghteous administracion, and Godly po-
lice, the lycht of Gods worde that so many yeares before was here extyncte,
began to shyne agayne: to the better extirpacion of false doctryne, the rote and
chiefe cause of al such abusions. This Iosias is our mooste redoubted soue-
raigne Lorde kyng Henry theight, a Prince garnished with so many excel-
lent gyftes of grace, nature, and fortune, that he is in depe dede, and therefore
mooste worthely called, the perfitte mirror, a pearle of all Christen Princes.
To wade here in the prayse of his princely qualities, and noble actes atche-
ued to Gods honoure, and the publique weale of this realme, is not my pur-
pose, for that I knowe it to be an enterpryse farre excedyng the compasse of
my simple learning, and barrayne eloquence: But onely to declare howe
much we are bounden, chieflly vnto God, and nexte vnto his mooste excellent
Maieslie, that we haue the Scriptures in our mother tongue, and are cured
of our olde blyndnesse by the medicine of veritie. For nowe hauyng our spy-
rituall eyes opened, and daily receyving into the same the cleare light of Gods
woorde, we begyn to see, & perfectly to knowe our onely saynour Iesus Christ:
whome to knowe is cuerlasting lyfe and saluacion. But so longe as the sayde
Scriptures were hyd, and kept from the knowledge of the people, fewe
knewe Christ aright: and none lesse then they, who appeared to be the chiefe
professours of christian religion. For what els is it to knowe Christ, but to
knowe and confesse that of him onely, and by him cometh our saluacion:
that by hym our good dedes are acceptable vnto almyghty God the father:
that by hym the fathers wylle is appealed: that by hym we be enfranchised
from the captiuitie and thraldome of the deuell and to be free, that by hym
we are adopted and chosen to be the children of God, and inherytours of the
kingdome of heauen. Whoso knoweth Christ aright, surely belongeth to
a.l. attayne

The preface

attayne saluatiō by hym onely, who saythe: Cō vnto me all ye þ̄ do traunple, & are charged, & I shal refreſhe you. The very office of Chriſt is to ſaue: & therfore he was called by þ̄ high wiſdome of God (Jeſu) þ̄ is as much to ſay, as a ſauiour, becauſe (ſo ſaythe þ̄ ſcriptur in Mathew) he ſhal ſaue þ̄ people frō their ſinnes: So þ̄ it appeareth hereby how greatly they are deceiued þ̄ thinke to be ſaued by any other waye or meane thē by Chriſt, or þ̄ make theſelues quatter ſauiours to him, aſcribing any parte of theiꝝ ſaluatiō vnto their owne workes & deſeruings. Nowe howe could Chriſt be knowē aright, þ̄ is to ſay, to be our onely ſauiour & iuſtifier ſo long as þ̄ ſcriptures were ſhut vp, and kept frō þ̄ people: And *legenda aures*, with ſuch like trſcriptie lay open for the to paſſe þ̄ tyme what, & trade in ſtede of the byble. For this cauſe chiefly, and alſo for lacke of good preachers, to preach and teach þ̄ trueth, it came to paſſe, that he was almoſt cleane out of knowlodge in this realme, inſomuche þ̄ (during that tyme of this great ignorance and blyndnes) many a thouſand putte more confidence of ſoule health in workes that were but of mennes phantaſying, as in pardons, in pilgrimages, in kyſſing of reliques, in offering to ſaintes, in halowed breades, in mumbring of prayers, in mumbling vp of pſalmes not vnderſtād, in the merities of thoſe that called them ſelfes religious, and in other lyke thynges, diſallowed by god, & his holy word, then in Chriſte thonly auctōr as is aforeſayde, of mannes ſaluacion. But nowe that by the gracious permiſſion of our ſayde ſoueraygne Lorde, the ſcriptures are open for euery man to read ſoberly, and truely for his owne edifying in vertue and godly lyuing, it is right well knowne that the aforeſayd abuſions wer doctrynes of Antichriſtes inuencion, and not of god: and that all ſuche as teach any other waye or meane to attayne ſaluatiō, thē by hym who ſayth: I am the waye & veritie, are falſe teachers, ſeducers, & liars. Nowe do þ̄ cōmāndementes of God no longer giue place, as they wer wōte to do, vnto māns tradiciōs. Nowe haue we learned what is our dutye to God, & what obediēce we owe vnto our prince, gods chief miniſter, & ſupreme head in earth of our church & cōgregaciō. Nowe is ſholatry, hypocriſy, & ſuperſtitiō, cleane plucked vp by the rootes, and true religion euery where plāted. Nowe is falſe doctrine riled, & Gods worde truly ſet forth & preached. Nowe hath England cleane forſake Antichriſt of Rome, the greateſt enemy of gods holy worde, to all his moſte vngodly deuices, & deuiliſhe inuenciōs. And all this came of þ̄ mere merce & goodnes of almyghty god towards vs, who vndoubtedly for chaſtitiō of his holy word, & the deliuerance of vs his people out of captiuiſie, ignorance, and blyndnes, hath rayſed vp in oure tyme this Chriſten Joſias, and ioyned vnto the ſame by moſt lawful marriage many yonge noble grace, & Lady, beſydes other ſpecyall gyftes, and ſingular qualities, wholy genen to the ſtudy of vertue and godlyneſſe. Wherefore all England hath the iuſte occaſion to reioyce at this yonge graces honozable aduancement, yea rather highly to thanke god that our moſte gracious ſoueraigne hath matched himſelfe with ſo vertuous & Lady, in whome is the very expreſſe reſemblance of all his maiesties excellent vertues, but ſpecially of that his graces ardent zeale, and deuociō in fauouring and ſetting forth of Gods word, the mother of all ioyful proſperitie. A maniſeſt argument wherof beſydes many other, is that yonge grace ſo muche deſireth to haue the *Paraphraſes* of the renowned clerke *Erasmus* of *Roterdame* vpon the newe teſtamente (a worke very fruitefull and neceſſary for the true vnderſtanding of this

parte of holy scripture) tourned into Englishe: and for the exploiture and speedy accomplisment of this your graces most Godly desire, hath (as is saide) commaunded certain welllearned persons to translate the sayde worke, the paraphrase vpon S. Marke excepted, which the right worshipfull maiester Owen (a man of much learning, and no lesse honestie, and therfore worshipfully Philician to the kynges moste royall person) moued me, your graces pleasure fyrst knowne, to go in hand withal, affirming that I should do a thyng right acceptable vnto your hyghnes, if I would diligently trauell therein. The whiche thyng being very desirous to gratify your hyghnes, & with my poore service and diligence to further, as much as in me lay, the godly purpose of the same: I right gladly promysed him to do, trusting rather vpon the benigne acceptation of your gracious goodnes, then vpon the slenderesse of my wytte and learning, farre vnable woorthely to atchieue so weyghty an entrepuse. For thauentour hereof was a man of incomparable eloquence: and therfore it is not possible for a person scarcely of mane learning (as I am) to set out euerie thing specially in our English tongue being very barraine of wordes and phrases (I will not saye barbarous withall) so lyuely, & with like grace as he wrote it fyrst in the Latine. Wherefore I minded nothing lesse then to contend with him in oryate speache, and eloquence: but haue done my diligent endeuour so to interpret the sayde worke, that it shoulde be bothe playne and pleasaunte vnto the reader: and not onely that, but also to discharge the chiefe office of an interpreter, which is saythfully to translate, & expresse euerie thing according to the true sence & meaning of thauentour. If I haue, most vertuous Princeesse, any wher sayled thus to do, it hath ben rather for lacke of learning, & better knowledge, then of any good will and diligence. To speake here any thyng eyther in the prayse of thauentour of this present worke, or of the worke selfe, in myne opinion shall not be needefull, for that thauentour is so muche renowned for his excellency in learning, that my prayses can no more illustrate and set forth his gloze, then a candell (as the comon proverbe is) giue light vnto the sunne: and the great beilie of thother, cannot so well be set out by any mans prayse and commendacion, as it shall evidently appere vnto them that will diligently reade and peruse it. If this my good will and endeuour maye be acceptable vnto your hyghnes, as the great fame of your bounty, and gracious goodnes putteth me in comfort it shalbe, I will hereafter, god assisting me, employ my whole study and labours in such wise, that the fruite thereof shalbe moze woorthy to be presented vnto your noble grace, then this rude translation, the whiche I am bolde at this present throughte thassiaunce of your naturall gentlenesse to dedicate vnto the same. I beseeche al-

mighty God long to preserve our sayde soueraigne

Lorde, your grace, and that moste confor-

table flower of all England, noble

Prince Edward in continuall

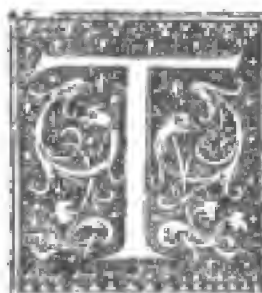
honour, ioy, and

prosperitie.

(.)

To the moste christian prince

Frauncis the frenche kinge, the first of that name Graue
mus of Rotterodame sendeth greting.



hat I haue not tyll this day (most Christiana kyng Fraun-
cis) enioyed the commodities of your maiesties speciall
fauour and beneuolence towarde me, hath neither been
thorowe my default or negligence neyther yet can I cause
thereof iustly be ascribed vnto your excellency: but among
sondry lettes and impedimētes that hether to hath chaun-
ced, ther hath none so muche enuied me this felicitie, as
hath this troublous and vnquiet worlde. For I haue
euer looked when that in these long stormes and tempestes of warres, there
woulde come fayre wether or clerenes of peace shyne vpon vs out of one
quarter or other. A yether haue I thought my selfe at any time the lesse boun-
den of an heare vnto your bountefull goodnes, then if I had accepted whatso-
euer your grace of your princely liberalitie offered me. And I trust ere it be
longe to haue an occasyon more evidently to testifie the earnest zeale and good
mynd I beare towarde your hyghnes.

In the meane whyle butyll oportunitie shall serue me so to dooe, I haue
thought good to sende your grace the Paraphrase vpon the ghospel of Sainct
Marke as an earnest peny of this my promyse. And wher I was of my selfe
very prone and ready thus to dooe, and as it were running forwarde of mine
owne accord, the very fitness of the matier did also not a litle exort and moue
me ther vnto. For after I had dedicated Mathewe vnto myne owne na-
turall liege lord Charles the emperoure, and John (vpon whome by and by
after I had finished Mathewe I made lykewyse a Paraphrase) vnto Fay-
dynaude his maiesties naturall brother: & Luke (whiche was the thyrd that
I wente in hande withall) vnto the kyng of Englande: then remained there
Marke, who seemed to be left behynde for your grace, because the fourth go-
spels shoulde be dedicated vnto the fower chiefe princes and rulers of the
worlde. And god sende grace that the spirite of the ghospel maye lykewyse
ioyne the heartes of you all fower together in mutuall amitie and concord,
as your names are in this ghospel boke aptely coniointed. Some there be
whiche extend the byshoppe of Romes dominion euen vnto hel: or purga-
tory: other some geue him impere and power ouer the Kinges. And so farre
am I from enuying hym this preeminēte autoritie, that I woulde wishe hym
to haue a great deale more, but yet woulde I desire withall, that the worlde
might once fele this his power, good and holysome, in setting christian
princes at one, and in conseruing the same in peate and amitie, whiche haue a
long season with no lesse dishonoure, then slaughter and effusion of Christian
bloud, warred one agaynst another to the vnter decay of Christes religion.

And all this while we curse and banne the Turkes. But what pleasantere
sight can there be vnto the Turkes, (or yf any other natio there be of the mis-
creauntres that are greater enemies vnto Christes religion) then to see the of
the moste flourishing and moste puissant princes of al Europe, thus by reason
of mische:

of mischieuous diuision, to pursue eche other with mortall battaile: It will scarcely lincke in my brayne that there is any so cruell a Tucke who wytheth moze mischiefe vnto Christen menne, the themselves weoke one another. And all this whyle ariseth there no peace maker which in his authoritie maye appeace this vngodly buisines and rustling of the woorld, where as there lacketh not prouokers and letters on ynowe, and such as poure oyle (as it is in the olde p̄ouerbe) vpon the fyre. It is not my parte to make any ones title either better or worse with my foreiudgement. I knowe ryght well that euery one thynketh his owne cause moſte rightfull and iuste: I knowe also that in all such iudgements that same partye is euer woonte to haue moze fauoure that defendeth himselfe from iniury offered him, then he that offereth the wrong: but yet would I very sayne that all christian princes, woulde debate the matier ryght, and would well consider with themselves howe much he hath gotten hereby, whatsoeuer he be, that had liſſer haue and embrace an vniust peace, then wage battaile be it neuer so iust and lawfull. What is moze byttle, moze hote, or moze full of mysery and wretchednesse, then is this present lyfe of ours: I wyll not here sprake of so many kyndes of diseases as reigne in the woorld, so many iniuries, so many casualties, so many fatall calamities and misauentures, so many pestilences, so many diuers kyndes of lyghtninges, so many perthquakes, so many sortes of fiers, so many fluddes and inundacions of waters, with other like calamities out of all measure and nūbre. For amonge all the evils that mannes life is here doze troubled withall, there is none whereof moze mischief and hurte ensueth, then of battaile, the which yet doeth muche moze mischief vnto mannes maners, then it doeth vnto theyr substance or bodies. For he doeth the lesse harme of bothe, that bereaueth a man of his life, then he that bereaueth him of his vertuous and good minde. Neyther is battaile euer the lesse detestable and lesse to be abhoyred, because the moſte parte of the euils thereof lyghteth vpon poore folkes neckes, a such as are of lowe state and degree, as of husbandmen, craftes menne, and waifaryng men. For the Lorde of all Iesus Christe, shedde no lesse bloude for the redempcion of suche, be they neuer so vile rascals & abiecte persons, then he dyd for y greates kynges and princes that be. And when at the dreadfull daye of dome we shall stand before the iudgement seate of Christ (where muste cōlong be presented all the potentates and rulers of this woorld, howe mightie and puissaunte soener they be) that rigorous iudge wyll requyre as streyght an account for those sely poore wretches, as he wyll doe for the rulers and great menne. They therfore that thynke it but a small losse vnto the cōmon wealthe when these poore soules and vnderlinges are robbed, afflicted, dyuen out of their houses, burned, oppressed, and murdered, dooz plainly condemne of folyshnes Iesus Christe the wysdome of the father of heauen, who for to saue suche, as the sayde persons are, dyd shed his precious bloude, and suffered passion. Wherefore in myne opinion no kynde of people is moze pernicious to the cōmon weale, then suche as put into princes heades those thynges that maye styre and moue them to warre, who the more highe stomaked and couragious they be, the soner are they decerned. And amonge all princely vertues, highe stomake and noble courage of mynde is reckned the chief. For this vertue was Iulius Cesar of olde wyters highly commended. And for the same is noble Kyng Frauncis lyke wyse extolled in oure tyme

his paraphrase vpon S. Marke

with the full consent and testimonie of all nations. Nowe what greater argument is there of a very lustie and couragious mynde, then to be able nothinge to passe vpon iniuries. The doughtynes and valiauntie of the olde Capitaines who warred for empire, and not for defence of lyfe, is muche renowned and praysed, but in Gentyle docters, and of Dauides or Gentiles. Certes it is a muche more honourable and glorious facte for a chistian prince to bye peace and tranquillitie of the common weale with the losse of some parte of his dominion and enheritaunce, then for victorie obteyned to be retriued with muche goodly triumph, bought with so great displeasures of the people. Therefor such as haue entred the myndes of princes with a desyre to enlarge their empire, what els haue they inuented but a continuall fountaine and quick spring of warres. Agayne as muche mischief dooe they in the worlde that misliet vnto the same princes occasion and matter of wrath, bearing them in hande that it is a thyng appertainyng vnto princely manhod or couragiousnes, to be aueuged by force of armes for some folye woorde spoken, whiche happely was buttely reported, or at the least wyse made a great deale worse, and more haynous then it was spoken in very dede. But howe muche greater a pointe is it of a noble courage, for consideraciō to haue the peace and tranquillitie of the common wealthe conserved, nothinge to passe vpon a raplyng woorde. For yf any hurte cumme thereof, it is but a priuate hurte, yea, to saye the trueth, it hurteyth not at all, if it be neglected and not palled on. And in other matters concernyng worldly affaires, kynges peraduenture maye take summe vacation, and now and then sequestre them selues from busynesse, at leste wyse if it be lawfull for them to be any where idle and without busynesse, vnto whose office it specially belongeth to wathe, for the preseruacion and safegarde of so many. But in takyng vpon them the dangerous enterpryses and aduentures of warre, forsomuche as the same bryngeth with it a whole floude of great euylles and michiefes, they ought with all the eyen in the world to wathe, and to be as circumspect as is possible to be, lest they decree and determine any thyng vnadvisedly. Neither speake I these thynges (moste chysten kyng) of any entent to plucke the swerde out of the handes of princes. For peraduenture it is the parte of a good kyng sumtymes to make warre, but that muste be at suche tyme, when all other thynges hauyng been assayed in vaine, extreme necessitie compelleth him so to dooe. The lord Iesus tooke away the vse of the swerde from Peter, but not from princes. Saincte Paule also confirmeth theyr authoritie, commaundinge suche as in the cite of Rome professed Chyistes religion, in no wyse to contemne thauthoritie of theyr soueraigne rulers, although the same were Gentiles and miscreantes, in so muche that he woulde not haue taken from them beyng as the very ministres of God, neyther theyr customes, theyr taxes or talages, nor theyr honoure. Taketh he the swerde from them, who sayeth: For he beareth not the swerde for naught. The selfe same thyng doeth Peter also teache beyng one of the chiefe Apostles, saying: Submitte your selues therfore vnto all maner of ordinaunce of manne, for the lordes sake, whether it be vnto the kyng, as vnto the chief heade: eyther vnto rulers as vnto them that are sente of hym, for the punishment of euil dooers, but for the laude & prayse of them that dooe well. &c. Chyiste woulde haue Peter to haue no weapon save the swerde of the ghospell, whiche is the heavenly woerde, the whiche as

saincte

saunte Paule teacheth in the epistle to the hebrewes, is quick and mightie in operation, and sharper then any two edged sword: and entereth through, even vnto the diuiding a sounde of the soule and the spirite. For he that commaundeth the sword to be put vp into the sheathe, and taketh it not away, doeth more then if he toke it away. For why doeth he commaunde it to be putt vpp? Truly because the euangelike pastour shoulde in no case make warre. Why doeth he neither commaunde it to be layde asyde: nor yet forbyd it so to be? Literally to teach vs to vnderstande that we ought not so muche as that to, goe about to be auenged, when we are of power to reuenge the iniuries done vnto vs. Wherefore I conclude, that the euangelike pastours haue the sword of the gospel deliuered them of Christ, wherewith they sleaugh vices, and cutte awaye mans carnall lustes & desyres. Kynges also and temporall pyncers haue they: sword by his sufferance and permission, to make euill men afearde, and so preserue good men accordingly. The sword is not taken from them: but the vse thereof is prescribed. They haue it for a defence and conseruation of the publike tranquillitie, and not to bolster, and mainteyne therewith theyr owne ambiciouse. There are two maner of swordes, and likewise two maner of kyngdomes: The priestes and bishops haue they: sword, and also they: kyngdome. In steede of Diademes and helmettes they haue they: Wyters: In steede of a scepter they haue a croscroft staffe: they haue they: bugandynes, they: souldiers girdle, and to be shorte, al that compleate harness whiche that valiaunt warrior Saunte Paule describeth vnto them in sondry places. These euangelike kynges are called pastours, so likewise are temporall kynges named of the Port Homer, pastours of the people. They bothe dooe one thyng, and yet is theyr office and ministry diuers, euens like as we see that in the same interlude and play, some play one parte, & some an other. But yf they both had eche of them their owne sword in a readynes, I meane, yf eche of them would vse the power geuen them a cryght, and as they ought to dooe, I thinke verely that we (who are rather christen men by name, then in deede) would not so often tymes drawe out our wicked swordes to thruste them into the bellies of our christen brethren. Nowe whyles they bothe worthyng regarding theyr owne duetie, haue eche one a desyre to entremedde with that, whiche in no wise appertayneth vnto theyr vocation, it cummeth to passe that neyther of them both do mapatayne theyr owne dignitie accordingly, nor yet conserue the publike tranquillitie.

When hath a kyng more kyngly maiestie, then at suchetyme as he sitteth in iudgement, and ministreth iustice: then when he represseth iniuries, rideth controuersies, helpeth the oppressed: or when he sitteth in counsaile studyng how to aduance the common wealth? On the other syde, when hath a bishop more of hys dignitie, then at suchetymes as he preacheth the doctrine of the gospel out of a pulpit: for then is that euangelike kyng in his seate royall.

Loke how we be busyng a thyng it was for the Emperour Nero to contende with the masters of Musyke and with harpers in the stage, or to proue matters with wagoners in the listes or turneing place called in latyne Circus: so basely a thyng it is for a kyng to meddle with lowe & peetrie matters that pertaine vnto his owne priuate affections, and hurt the prosperous state of the common wealth. Agayne loke how uncomely a thyng it were if a Philosophier would with his cloke & long beard scipe about the stage, & play

his paraphrase vpon S. Marke.

aparte in an interlude: or els holde a bill and a net in his hande in the place wher the sword players are wonte to fyght at vntaunte, and sing theyr accustomed song: I would not haue the, I woulde haue a syle, cocke why flyest thou from me: curie no lesse vnseemely a thyng it is for the euangelike kyng to playe the warryer, to bye and sell, I wyll not sprake of other thynges more vnhoonest, and lesse agreeable wih his vocation. Howe chaunceth it that there is anye one byshop in our dayes that thinketh it a goodlyer thyng for hym to haue in his trayne. CCC. hoysmen well appointed wih crof bowes, iauelyng, and handegunnes, then to bee accompanied wih a good nombre of learned and vertuous deacons, and to carry about wih hym booke of holy scripture? Why dooe they thynke them selues great by the pompos shewe and setting forth of those thynges, by contemnyng wherof, suche as they succeeded were accounted great and worthy persons? Why haue trumpettes and hogues a sweeter sounde in theyr eares, then the reddyng of holy scripture? Well then, what if a kyng in steade of a Diademe, and a robe of estate, put on a Mytter and a pyellers attyre: and contrary a byshop in steade of a Mytter and pyellers attyre weate a Diademe, and a kynges robe or kytel: wyl it not appeare a monstrous sight vnto vs? Howe if the vnright and disordered vse of suche thynges as are but signes of theyr office and ministeries dooe so greatly moue vs, why then are we not a greate deale more mouch to see their offices turned cleane eam, and misordered? Certes if either kyng or byshop dooe any thing pryncially, they must haue respect to nothing els, but to the health and conseruacion of the people. For if they dooe theyr dutie aright, either they admonishe suche as are out of the way, correcte suche as haue done amysse, or counferte the dismayed, or kepe vnder the proude and hye mynded, or styre vp idle persons, or make those that are at variance frendes and louers againe. This is the very office of kynges but specially of the euangelike kynges, who in no wise ought ambitiously to desire this worldly kingdome. And forasmuche as the Lorde Iesus was in very dede both a spirituall and a temporell kyng (although he expressed in perty but a spirituall kingdome alonely) it is both theyr patty to dooe what in the lyeth to counterfaite and follo wethy pynce.

He wholly gaue himself for his. And howe then for shame dare any that calleth hymselfe Chrisses beate, lyue onely to his owne pryncate wealth and commoditie? Chriss whether he were in the temple, or in the Synagoges, or went a brode, or taried at home in his seuerall house, or were carryed by water, or continued in the wilderness, dyd nothyng elles all his lyfe long but playe the parte of a sauloure, of a comforter, of a well dooe. He taught the multitude, he healed the diseased, he cleansed the lepers, he restored the sicke of the palsy, the lame and the blind. Further he chased away hurtful spirites, raysed the dead, deliuered those that were in peryll, filled the bellies of the hungry, reproued the Phariseis, defended his disciples, and also the synner that so laudably poured out her oymente vpon hym.

He comforted the synfull woman of Canaan, and her that was taken in adultrye. Peruse all the wholle lyfe of Iesus, and it shall evidently appeare that he neuer harmed any bodye, nor withstanding he had so manye hurtes and dyspleasures done to hym of others, and that he coulde easily haue been auenged yf it had pleased hym.

He every where played the sauourer, every where the well doer.

He restored Salchus eare agayne whiche Peter cut of with his sword. He would not haue his safegarde defended wth the lest hurt or dyspleasure that myght be to any body. He made Herode and Pilate at one. Hangyng on the crosse he saued one of the theues. Whan he was dead he leue the captayne of the garrison vnto the christian profession. This was the very office and parte of a kyng, to do all men good, and hurte no bodye. His example all christian princes ought as nygh as they can, to folowe. And to asynuche as your grace is called the mooste christian kyng, the very name and title self that is geuen your highnes, ought specially to moue you to expresse in all your doynges, as nece as ye can possyble, the p̄nce of all p̄nces, Christe. But what sparckle of shame remayneth there in those persons, who albeit they haue a pleasure to be called the vicars of Christe, doo notwithstanding require to haue I saye not theyr lyfe or dignitie, but theyr auarice and pryde defended with greate effusion and shedyng of christian blood? And this wyse I (ryght noble p̄nce) not for to defame or repute any bishops (albeit I woulde wishe of God that there were not some christian bishops of whome these wordes myght be iustly spoken) but onely to shewe wherein þ true dignitie of kynges and bishoppes consisteth, to the ende that bothe of them knowyng and mayntenyng theyr owne dygnitie, maye happily passeouer this transitoiye lyfe to Goddes pleasure and contentacion. But muche sarder are those euangelike pastours from doyng theyr duety, who, wher it had been theyr parte to make princes beyng at debate and variante at one agayne, do of their owne accord incense them to warre, and as it is an old p̄ouerbe, do cast brandes vpon the syers or flames of battayle. Surely if euer it were nedefull for a good pastour or shepherde anye where to prouyde for the safegarde of his stocke wth the losse and spendyng of his lyfe: if the example of that chiefe sheperde Christe, in whose stede they are, were any where to be exp̄essed a foloweb, here chiefly ought they to haue doone theyr duety, where so greate a sea of mischies gulleth and floweth out into the woulde. But howe chauncerh it that among so great a number of Abbates, bishops and Archebishops, and Cardinals not one steppeth forth that dare putte, yea euen his betaye lyfe in halsarde, to make an ende of this grate stirryng and troublous buisynes of the worder. Howe happily dyeth he, whoso by his deathe causeth so many thousande mennes lyues to be saued. There is no crueller a thing, then is that fyghtyng hand to hande, and bucherly manglyng and cuttyng of sword players: And yet was antiquitie so fondly delpted with this syght, that the mooste naughtie and detestable example remaynyng of the vse of the Arms tilles, continued a long season, euen among christen men, namely in the Cite of Rome, which coulde not yet forget her old paganitie. But that this manoure of fyghtyng is vtterly set asyde, we maye thanke (as wytnesseth the historye called the tripartite history) one Telemachus a manne of theyr order and profession, who for christian simplicitie, and a desyre they had to leade a solitarie lyfe, and to eschewe the companie of the frenfull multitude, were commonly called monkes or solitarie persons. This Telemachus came for this purpose out of the east parties to Rome, and entryng into the place (whiche was called of them Theatrum, that is to saye, a place or dāpned to beholde shewes and pastimes in) when he sawe two armed men

his paraphrase vpon S. Marke.

come into the fighting place, and aboute to slep one another, he leaped be-
tweene them as they were in theyr furze and rage, crying and saying with a
loude voyce: What doo ye brethren? why go ye about lyke wyld beasts to
murder one another? To make shorte tale, whiles the good man wente a-
bout to saue both theyr lyues, he lost his owne, beinge sloued to deathe of the
people: So muche dyd the doyng multitude set by thys cruell iye pastime
and pleasure. But what came of this? Honorius the Emperoure alone as
he was enfourmed herof, commaunded this manier of strewyng the people
pastyme by couplyng or matchyng together of swerde players, to be lesse
and vnterly abolyshed. Nowe marke me well howe vnhonest a pastyme it
was, and howe many thousandes had by reason therof been miserablye slaine
and murdered, and then shal it evidently appere howe much the world is bou-
den vnto this one mannes deathe. And for this sake was Telsmachus wor-
thely canonized and made a sancte. Howe muche more then by all ryght and
reason shoulde he deserue to haue lyke honour giuen hym, that woulde ad-
uenture his lyfe to parte so mightie and puissaunt prynces, that thus warre and
fght continuallye one agaynst another: for the common welth susteyneth
no great losse yf a swerdeplayer kyll a swerdeplayer, and one vngracious bar-
let sleeth another: And yet as prynces cannot be enemyes together without
þ vtter detriment and annoyaunce of the whole world: so contrariwise may
they with lesse icopardy be parted, then Telsmachus parted the swerde play-
ers: for the bycause they are chrysten men, and secondarily be cause the more no-
ble courage and stomache they be of, the more tractable they are, yf any bishop,
or els any other prelate of the churche go about to perswade them without
craft or dissimulation. Nowe yf anye chaunce vpon suche a prince as can by
no meanes be intreated, but is of a tyrannous and cruell nature: then let hym
consider howe the greatest hurt and displeasure that the cruellest tyranne in the
world is able to do, is but deathe.

And where I praye you shal the successours of the Apostles shewe an
example of an Apostolyke spirite, yf they shewe it not in this case? Some
will here saye: What shal my deathe pynne, yf I haue not my desire? I
answere: Christe the rewarde gyuer wyll not see his champion to lose his re-
warde. Albeit many tymes deathe obteyneth, what lyfe coulde neuer bring a-
bout. For the deathe of vertuous men is of no small power and efficacie.

I wyll not here stande in the recitall of olde examples whiche are nume-
rable. John Baptist was beheaded for his franke speaking: but al prin-
ces are not Herodes: nor all haue not suche petamoys as Herodias was.

Ambrose bishop of Myllayne stranke not to suspende Theodosius the Em-
peroure out of the churche for his cruel and rashe sentence agaynst the The-
salonians, and after he had sharply rebuked him, and commaunded hym to
make satisfaction, he put hym to his penance. And forthwith the maiestye
of so myghtye a prince gaue place, and was obedient vnto the auctorite of a
bishop.

The holy man Sabylas Bishoppe of Antioche attempted to vse lyke seue-
ritie agaynst a kynge whiche had murdered an innocent, and he was slayne
for his labour: but anon as he was deade, he began to be feared not onely
of the heathen Emperour but also of the deuyles, whiche wer as yet in these
dayes withshedd for Goddes. I haue (ryght excellent prynce) suche an opi-
nion

nion of the Emperours maiesties nature, of your Graces difpoficion, and of the kyng of Englandes good nature, and vertuous inclination, that I put no doubt, but you all would long ere this haue folowed good aduifementes, if there had been any fuch counfaylour, whiche would haue been plaine and franke with you all with difcretion, and difcrete with franke plaines.

And all this while there lacketh not great plenty of fuche as incense the myndes of princes to battayle, namely of thofe perfones whome it behoueth, forasmuche as they profit and lyuing dependeth therupon, to haue all the worlde in an hyproze, and vngufeted with warres. One fayeth he letteth your maieftie at naught: he gaue your grace fuche a moche: Another, if your highnelle ioyne this part vnto your dominions, you may alfo at your pleafure eafely ioyne that. A vnauided and rafhe counfaylour. Why doeft thou rather put into his head howe farre he may extend the boundes of his dominions, then put him in remembrance with howe narrowe lymites the fignozie, whiche he hath nowe at this prefent was in olde tyme bounded? Acche doeft thou not fherewe hym which way that he hath may be well gouerned, rather then enlarged? The extending of boundes is endleffe: and therefore moft true it is that Seneca reporteth: Many Emperours and princes haue encroched vpon others, and taken theyr marches from them: and yet neuer none tyl this daye hath appointed hymfelfe any lymittes to be content withall. But the verye true commendation of a prince ftandeth in well gouerning. Alexander the great when he was come to the Decian fea, wifhed there had been another worlde for him to conquere, as who faue this worlde was to litle to fatisfie his ambitiousnes, and defire that he had to enlarge his Empier. Hercules neuer went beyond the illes called Gades. But no Decian, no Gades can bound our vnfaciable ambition. Howbeit againft the peffilent wordes of fuche perfones, chritian princes ought to haue theyr myndes diligently fortified afore hand, with the decrees & favings of Chrifte, as it were with triacles or preferuatiues againft poifon, and in all theyr counfayles to haue fpeciall regarde vnto the rule of the gofpell, as vnto a marke.

Peraduenture your maieftie will afke what I meane to fying fo long a fong vnto your highnelle, fince the fame is moft occupied aboute the weightie affaires of the common wealthe. Yea, my defire was to haue this fong fungen to all menne, for no caufe is, but for that this vniuerfall calamitie of the worlde greueth me very foz, and alfo for that I muche defyre to fee more tranquillitye and quietnes in every parte of Chriftendome, but fpeciallye in the realme of fraunce, then whiche kyngdome I wot not whether there be anye more excellent eyther in true chritianitye and good liuing, or els in worldly abundance and profperitie. Nowe of fuche ruffing and troublous bufynes dyd fel dome when chaunce, lyke as great fluddes, earthquakes, or famine are wont to do, then were it a thyng more tollerable: but fo it is that the worlde is continuallye troubled, and neuer at quiet by reafon of fuche difcorde and diuifion. The phyficians whenforer there chaunte th any newe bodely difeafes, do wittely feache out the caufes of the maladie, the whiche once knowne, then do they eafly cure it: And not onely contented thus to do, they alfo inuent wayes to let that the fame plague maye not often tymes begyn to rage afrefhe, or reigne agayne. Goddy therfore in thefe fo great euils,

his paraphrase vpon S. Barke

and so many tymes chauncing, do not men of great wisdom and experience seemblably searche out the welles that all this troublous busines so oft springeth out of into the worlde, to the ende that the rootes thereof beeing cleane cutt by and destroyed, they maye perfittely cure and remedy the same: why are we quyetly syghted in thynges of litell weight and importance or none at al, and in the weightiest thing of all more then halfe blinde: Myne opinion is that battaile for the moste part springeth of vayne wordes or titles as it were inuented to nourishe mas pryde and vayne glory, as who saie, there were not ambition ynoughe in the worlde, butt we fed a maintained this naughty vice with newly inuented titles, the whiche vice of it owne propyriety groweth to fast in vs. These, and suche other lyke rootes and chief causes of battaile beeing once cutt awaye, then should it be easie to conclude and establishe a peate among christian princes, with such lawes and condicions that woulde neuer suffer suche rustling businesse and hurly burly to begyn agayne. By this meanes should the princes increase in riches, now beeing common bytome them by reason of amitie and frendship: and the christien people should lyue in louely peate and tranquillitie vnder their moste wealthie princes. So would the lord Iesus that truckyng of the whole worlde be fauorable vnto vs: and cause all thynges to prosper and go forward with vs. So should we be feared of the enemies of Christes religiō, against whom we haue much ado at this daye to defend our owne, muche lesse than are we able to discouraunt them and chase them away far from vs: Albeit I had rather haue them reformed of their misbeliefe, then by force of armes chased away and put to flyght. But howe is it possible for vs to reforme other, yf our selues be (I had almoste sayed) worse and more vicious in our conuersation then they are: For I dooe not here esteeme christien menne by the articles of the sayth whyche we professe with mouthe, but by their maners and lyuing. Wherfoer ambition, conetousnes, pryde, wyathe, reuengement, and a desire to hurte reigne, there (say I) lacketh the sayth of the ghospell. Nowe albeit this pestilence haue infected, euen these vnto whose office it chiefly appertained to see a remedy for the decay of christen religion, yet haue I some good hope of reformation, because I see the bookes of holy scripture, but specially of the new testament so taken in hande, and laboured of all men, yea euen as muche as of the ignoraunt and vlettered sorte, that many tymes suche as professe the perspycknowledge of Goddes woorde are not able to matche them in reasoning. And that there be very many readers of the bookes of the new testament, this one thyng maketh me to beleue, because notwithstanding the printers do verely publishe and put forth so many thousande volumes, yet all the booksellers shoppes that be, are not habile to suffice the greedines of the buyers. For nowe a dayes is it well solde ware whatsoeuer a man attempteth vpon the ghospell. This so strong a medicine once receiued and dronken canne not but worke and put forth his strength. Wherfoze me thinketh the worlde is in case lyke to a mannes body vexed with greuous disease, after it hath receiued an herbe called Elleboze, or some other strong purgacion. For then is it all together distempred and out of quyet, and fareth as though it woulde yelde by the ghoste. And God sende grace that this euangelyke Elleboze, after it haue once searched and entred into all the bynyes of our soule, maye so come by agayne, that (the seedes of vices beeing ther: by cast

by cast out and auoyded) it maye restore vs made whole and pouerged of all our synnes, vnto Iesu Christe, and maye also after this geate ruffling and almoste incurable diseases of the worlde, byng agayne vnto all manne that ioyefull and muche desired tranquillitie. And verily I would hope better that the common prayers of al good men to that ende & purpose should not be made in vaine, if the chiefe estates of the worlde, would lyke trustie and faythfull physicians do their endeuour to helpe the worlde in this euill case, that is to saye, yf the p̄inces, in whome it chiefly lyeth to rule the worlde as they wyll, would call vnto theyr remembraunce that they shall shortly (for what thing is there in this present lyfe of any long countinuaunce) gyue an account vnto that moste soueraigne and high p̄ince how they haue gouerned theyr dominions: Agayne yf the biShoppes, diuines, and all ecclesiastical persones would likewise remember howe they haue not succeeded in the place of Annas and Caiaphas, or of the Scribes and Phariseis, (who whyles they wickedly defended theyr owne kyngdome, wente about to oppresse the kyngdome of the ghospell: whyles they byhelde and defended theyr owne glorie, dyd theyr endeuour to bury and ouertwhelme Christes glorie: and finally, whyles they laboured to approue theyr owne righteounesse, made God vnrighteous) but rather in the place of the Apostles, who had a pleasure euen with the feeling of theyr owne bloude and liues to defende Christes kyngdome, Christes glorie, and Christes righteousenes. Christe hath once suffered, once arysen agayne from death to lyfe, and neuer wyll dye agayne. But he suffereth the same passion afreshe, so oft as the trueth of the ghospell is condemned, beaten, spytte vpon, crucified, and buried. To be short, he reckeneth done vnto hymselfe whatsoeuer euill or displeasure is done vnto his members. peradventure (moste Christian kyng) I haue spokē here more frankly, and more at large then it became me to do: howbeit the greāt loue I beare towarde your grace hath made me both laulche of my wordes, and also more bolde to utter my minde vnto your highnesse: I being a Christian man, do wishe well vnto all Christian manne generally: but yet haue I a certayne speciall loue and affection to the most noble and Royallyng realme of France. I beseeche Iesu thimmoztall kyng of the whole worlde, vnto whome the heauently father hath giuen all power in heauen and in yearth, to geue his holy spirit both to the people, and also to the p̄inces and rulers: to the p̄inces, that they may haue grace happily to passe ouer theyr lyues in mutual amitye and conkozde vnder theyr common kyng and p̄ince Iesu: vnto the other, that they maye lyue in rest and praece vnder theyr moste godly and wealthy p̄inces: and the ende of all to be this, that christian verue and godlinesse being well planted among vs, maye be enlarged and spred abroad as muche as is possible to be, not by luyding or waiking of others dominions or countreys (for so our enemies become the pozer, but neuer the better and more godly) but by preaching euery where the doctrine of the ghospell sincerely and truly, by theyr ministry that haue in them the spirit of the ghospell: and by ordering our liues after suche sorte, that verie many may be allured to profess our religion euen by the swete smell or sanout of our good liuyng. So begonne the christian empire, so increased it, so was it greatly enlarged, so was it established: and by the contrary we see how it is now almost at a point and come to nothing, if we considre the greatnesse of the whole worlde,

his paraphrase vpon S. Marke

woulde. Wherefore loke by what aydes it first beganne, by what means it was encreased, and established, by the same must we repaire it being decayed, enlarge it being brought into narrowe rounne, and finally establishe it againe being vnstable and at no sure staye. These thinges wyte I (moste christian prince) of a pure zeale and good mynde, neyther reprehending any man, sence I beare all men my good wyll, neither flatterynge with any, or cōfyring fauoure, because I seke naught at no mannes handes. Almighty

God graunt your highnesse well to fare. Given the first of

Decembre, in the yere of our lord,

M. CCCC. xlii.

¶ The lyfe of S. Marke written by S. Hierome.

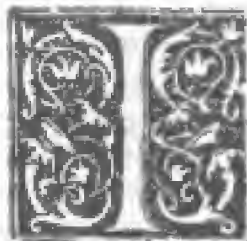


Marke the disciple and interpreter of Peter, being desired of the brethren at Rome, wrote a shorte ghoſpell according as he hearde Peter preach & ſhew euery thing by mouth. The whiche ghoſpell the ſame Peter, after he had heard it, dyd allow and publiſh by his authoritie, becauſe it ſhould be red of the congregacion, as recordeth Clement in y^e ſixt boke of his worke entitled, *Diſpoſitiones*. Of this Marke, Papias alſo biſhop of Hieruſalem maketh mention. And Peter in his firſt Epiſtle, where vnder the name of Babelon by a figuratiue maner of ſpeaking he vnderſtandeth Rome, hath theſe wordes: The congregacion of them whiche at Babilon are companions yf your election ſaluteth you, and ſo doth Marke my ſonne. Wherefore he toke the ghoſpell that hymſelf had written, and went into Egypt, and firſt of all men preached Chriſt at Alexandria, where he ordeyned a church or cōgregacion of ſuche pure doctrine and perſite lyuing, that he made all that profeſſed Chriſt to folowe his exāple. To be ſhorte, Philo the eloquentiſt wyter of the Jewes, precepuyng the firſt congregacion of Alexandria yet to perſeuer in the Jewiſhe religion, wrote a boke of their conuerſacion, as it were in the prayſe of his nation: And as Luke ſheweth how all thinges wer common among the beleuers at Hieruſalem, ſo dyd he put in wytyng all that euer he ſawe done at Alexandria during the tyme that Marke there thought and preached. He dyed in the eyght yere of Aelos reigne. and was buried at Alexandria, in whoſe place ſucceeded Anianus.

The Paraphrase of Erasmus vpon

the Gospell of Saint Marke.

¶ The first Chapter.



It is naturallie giuen to all men, to desire felicitie. Thys felicitie many worldly men tight politique and toyse, as touchyng a certain kynde of wisdome, haue hitherto promised: some, by suche lawes as they haue made and written: other some, by rules and preceptes that they haue giuen, to teache men how to leade a vertuous and a godly life. But for as muche as they were men, they wer not able to persourne their promise. For they neyther wist them selves what was the true, asperfyte felicitie of man, nor wherin it stode. And for this cause it came to passe, that in steede of true felicitie, they embraced a certayn deceyvable image or shadowe therof, and infected other with their errour, being berthe deceyued them selves, and deceyuers. Therfore bothe the lawe makers, and philosophers brought vs a certayne gospell of their owne inuencion, but suche a one as was partly false, and deceyvable, and partly worthie and of no efficacie. Moses and the Prophetes wrote a more certayn and pithie gospell than they, but to one nation alone: and as that tyme required, wrapped with figures and shadowes, disposing men onely to þ knowledge of veritie, but vnsufficient to giue perfite saluacion, neuerthelesse sumwhat promoting thertunto, wherein goddes wisdome resembleth nature, whiche bynureth vs, and as a ma would say, leadeth vs by the hande, from the knowlage of thynges that are vnder our corporall sight, vnto the knowlage of thynges inuisible. And yet theyr gospell containeth in it more feare then glad and ioyfull promise, and hath muche more bewrayed the wickednes of man, than taken away the same, rather beaten into mennes myndes goddes might and power, than set out his mercie and goodnesse, caused moze rather dreade, then implanted loue. For what could man do but feare, tremble and despayre, after he had learne by the law, that he was alwayes in bondage and subiection of sinne, and not able to restrayne therfro, and also did knowe how no manne coulde escape the iudgement of God, a very rigorous & sore auenger of sinne and vngodlinesse. Who is he that can finde in his harte to loue hym whome he feareth? How þ dreade of goddes iustice, although it be many tymes the beginning of saluacion, euen as a blister medicineth that vexeth the whole bodie of manne, is the entree to health, yet is it not the thyng whiche maketh man to haue perfite felicitie. The grace and beneficiall goodnes of God, causeth man to loue God, and loue to godward is the thyng that auaunceth hym to happy state and felicitie. Therfore after þ whole worlde was somwhat prepared, as well by the propheties and foresaynges of the Prophetes, as by the continualmentes and figures of Moses, in these laste dayes was opned and preached vnto þ same, that very ioyfull gospell, that all manne ought to embrace, and most ioyfully to receyue: whiche of the owne accorde, or without any deseruing on mans behalfe, bynureth not onely to the Jewes, but also to all nations of the worlde remission of all sinnes. And lest haply any manne put doubtes in þ cer-

tainete

The paraphrase of Erasmus vpon

tauntle of this promise, it is God that maketh it, and no manne: neyther is his ambassadour Moyses, or anye of the Prophetes, but the verye soune of God hymself, Iesus Christe, who for oure saluation came downe from heauen, & toke vpon him our corruptible flesh, to thintent that he beyng guiltlesse, and without all synne, might by hys passion and death, freely geue innocencie and lye to all that beleue his promyses, and put theyr whole affiaunce in hym.

For God who is of his own proper nature gracious and beneficial, would by this meanes, shewe that excelling great and inestimable kindnesse that he bare towardes mankynde: which was so great, that greater can neyther be desired, ne ought to be looked for. He could not sende a moze honorable messenger than his owne onely begotten sonne, nor shewe moze kindnesse, than through saythe onely, freely to release al mēnes offences wher they neuer so many, neuer so great and heynous: yea and oure this through his holy spirite, those those that were before slaues and bondmen of the diuell, to be felowes with his sonne, by whome he hath geuen vs al thynges both in heauen and in earth.

And bycause nothyng could be moze ioyfull then this message or tydynges, it is by right good skyl called of the Grekes, Euangelion, that is as muche to saye in Englishe, as glad and ioyfull tydynges, to comfort you, that you should no moze feare the yoke and burthen of Moyses lawe.

The text. ¶ The begynnyng of the gospell of Iesu Christe, the sonne of God as it is written in the Prophetes, I shalbe I sende my messenger before thy face, whiche shal prepare the waye before the. The voyce of a cryer in the wilderness, prepare ye the waye of the Lord, and make his pathes straight. John did baptise in the wilderness, and preached the baptism of repentance, for the remission of synes, and all the lande of Iewrye, and they of Ierusalem, went out vnto him, and were all baptised of him in the ryuer of Iordan, confessing theyr synes.

And albeit summe menne had better make a further rehearsal of this story of the gospell, and beginne the same with the natiuitie and birth of Iesu Christe: Yet me thinketh it sufficient for that I woulde be brieue, to take my begynnyng of John Baptistes preaching: for lyke as the day starre goeth before the Sunne, so came he, and appeared vnto the worlde before Christes preaching, not by chaunce and fortune, but by Goddes determination, to styrre by the myndes of the Iewes, to looke for Messias that would straightwayes cum, yea and to poynthe hym vnto them with hys finger, when he came: the whiche John, the Prophete so many hundred yeaeres sythens, prophesied and told before shoulde cum. For the same prophetes whiche prophesied and spake of Christes cummyng, spake and prophesied also of John, the forerunner of Christe. For in Michas the prophete, God the father speaketh vnto his Sonne in this wyse: Lo, sayeth he: I sende my speciall and electe messenger before thy face, who shall make a waye for the, that anon after shall cum, and take on the thoffice of preaching the gospell. Lykewyse the Prophete Esay signifying the preaching of John, sayeth: The voyce of a cryer in wilderness: prepare ye the waye of the Lord, make straight his pathes. In semblable wyse the patiente is mentioed before the cummyng of the Physician, to knowlage hys disease, and readyly to receyue hym when he cummeth, and in al thynges to do after him, and folowe his counsaile. When therfore the tyme approached, that Iesus Christe the sonne of God, who was not yet known vnto
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the world, should begin to take vpon him this ministration, for the which he was sent downe from heauen into earth. John according as the prophetes had prophesied and tolde before, played the forerunour, baptizing in wilderness: not that he dyd thereby washe awaye sinnes, but onely to ppeare and exhort men to be repentaunt for their former lyfe, that they knowleaging their discaise should greedely desire his cūing whiche onely baptizeth with spirite and fyre, taking awaye at once through sayth in hym, all sinnes: redempyng mens soules with heauenly grace, which he poureth out of himself, as out of the well and fountayne therof: freely deliuerpng from vnrpghteousnesse, freely geuyng ryphteousnesse, freely deliuerpng from death, and freely geuyng lyfe euerslastyng. The greater that this loue and kindnes was which God shewed vnto mankind, the greater shall their punishment be that haue srt nought by the same when it was offred them. And lest any should so do, John came before to ppeare and dispose all men by his carnall baptism, to the spiritual baptism of Christ: to cause them by exhorting, and making them afraide, to forthink, and hate theyr former lyfe: and finally to geue them foreshewyng, that Messias, and the kyngdom of God, were at hand. John was not the light that shoulde lighten euery man, which cummeth into this world, but a messenger of the light that anon after shoulde appeare. He was not the phisician which shoulde take awaye mennes sinnes, and geue health, but made them inwardly to tremble in their conscience, in that he declared vnto them the great danger they stode in: finally he tyred bp all mennes hartes, to the greate desire of euerslastyng saluacion, by preaching vnto them, how he was not farre of, the whiche only shoulde deliuer fro sinne. He was not s^t byrdgrome but a forerunner of the bydegrome, to wake and call by all men, to meete the bydegrome cumming. He was not the sonne of God, but a voice forshewing the sonne of God, who anon after shoulde be disclosed vnto the world. Moses lawe was a fearefull law, in somuche that the children of Israel could not abide the voice of God, when he spake vnto them. John being a limitte of both: set betwene the lawe and grace, and as a man mengled of bothe, did herin vse a poynte of the olde law, because in his preaching he manaced all men with euerslastyng death and dampnation, vntlesse they would tourne in season from their sinfull liuing. And againe this had he of the new, that he moued not the people to sacrifices, burnt offringes, vowes, or fastinges, but to baptism, and repentaunce of the former life: and shewed moreouer how the most mercifull Messias was already cum and present, who shoulde freely forgive all men their offences, that would put their whole trust and confidence in hym. The former lawe was wrytten or published in wilderness, and from thence also cummeth the beginning of the newe. He must cleane forsake all the world, that wil be worthy to be partaker of the grace of the gospel, which compendiously geueth all thynges. In great cities are riches, delicacies, pleasures, pryde and ambicio: But specially Ierusalem had in it a famous temple, by reason wherof she was not a litle proud and stately. The same cite had also carnall sacrifices wherunto the people trusted. Furthermoze it had holye dayes, obseruāces of the sabbath, a prescribed choise of meates, and other ceremonies, wherby she supposed that man was iustified and made rightuous before God: finally, there were hygh minded priesstes, and dissimbling pharisees. But whoso desireth the baptism of the gospel must utterly laye apart all

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trust and confidence of these things. He must forsake all Jewry with her Jerusalem, her temple, her sacrifices, her priesthod, and pharisaicall fashions, and from thence depart into wilderness where he may heare the most ioyfull tidings of our saviour that straightwayes will cum. To returne to John, he cried not in vain. For he made a great many so afrayed with his crying and preaching, that they forsoke their dwelling places, and hasted to the water of Jordan: and that not alonely out of all the countrey of Jewrie, but also out of Jerusalem it self. Thither flocked a great rabblement of souldiers and publicans, and also certaine of the phariseys. John receiued and taught as many as came, without choise or regard of persō, and did also baptise suche of them as wer displeased with themselves for theyr offenders, and confessed the same: expressing hereby as it wer by a certain corporall figure, the very order of the newe lawe and gospell. For the first office and ministerie in christian profession is to teache. When I christian nouice (by this name vnderstande good reader suche a one as forsaking eyther the Jewish or Paulins religion and intending to be christened, is newely instructed in the faith: in the which state he is called of chaunciet fathers, *catechumenus*) when I saye, the christian nouice beginneth once through the doctrine of the teacher both to know his owne filthy liuing and also the goodnesse of God, than is he wholly displeased with hymselfe, and perceyving no where els to appeare any hope of saluacion, hath straight wayes recourse for ayde and succour to the beneficiall lord, who freely extendeth his mercy and goodnesse towards vs. It is a great furtheraunce to the recovering of health, if the patient knowe his owne infirmities. It p̄suapeth not a liete to the obtaining of light, if a manne perceyue the present darknes he is in. He hath already much profited to purifie of lyfe and vertuous lyuing, whoso abhorreth his owne uncleannesse. The preaching of John, figureth the christian instruction, or lyfte teaching by mouth of Christs religion. His baptisme representeth the baptisme of Cyzike. That he so gently receyued all that euer came vnto him, betokeneth nothing els, but lyke as every man needeth the grace of the gospell, euen so no man of what degre or nation so euer he be, ought to be secluded from the same. The phariseys had their washynges. They washed theyr handes at meale tyme or whan they shoulde take theyr repaste: They washed theyr bodies at theyr retourne home from the market: they washed oftymes theyr cuppes, dishes, stooles, tables, and the rest of theyr household stuff, as though cleannesse and puritie of lyfe whiche God loueth, and alloweth in vs, shode in the obseruation of suche trifles, or as though a litle quantitie of the phariseys water, wet of such force and vertue that it coulde make a man euer the cleaner in the sight of almighty God. Suche maner of washynges & baptismes do not make a man cleaner in soule then he was before, but rather more proud and arrogant. Happy therfore are they who haue verely forsaken Moyses, and the phariseys washynges, and with al haste runne vnto the bathes of Jordan, for in the Hebrew tongue this word (Jordan) is as much to saye, as the floude of iudgement. He is not iudged of the Lord, who so iudgeth himself. This is that same purifying floude whiche issueth out of two fountaynes, that is, out of the knowlege of our own unrighteousnes, and the remembraunce of the merciful goodnesse of god. This is that baptisme of repentance and flood of tences which causeth streames of bitter water, to flow out of the most inward baines of mannes hart

hart, but it hath suche strength & vertue, that it doth as it were with the sharpnesse of salpeter, scower and wipe awaye all the spottedtes and filthe of the soule. The Phariseis also haue a confession of their owne, but such an one as plainly declarerh theyr pryde and arrogancie. I fast, sayth the proude Pharisee, twyse in the weeke. I geue vnto the poore the tenth parte of all my goodes, and I am not as other men be. The Jewes confesse other mens sinnes, and not theyr owne. Now they that prepare and make themselves ready to receyue the baptisme of the gospel, will neyther be knowen of their owne good deedes, nor make reherfal of other mens fautes, but eche of them truly confesse their owne. It is a poynt of arrogancie, for a man to stand in certtall of his owne good deedes, euen as to discouer other mens offences proceedeth of malice, and euill will. To be shorte, to acknowlege thine owne sinne and iniquitie, is to glorify the goodnes of god.

¶ John was clothed with Camels heare, and with a gyrdle of a skynne, about hys loynes. And he did eate locustes, and wilde honey, and preached, saying: Ecce I am stronger then I, cummeth after me, whose shoe latchet I am not worthy to vndeare and vntye. I haue baptised you with water, but he shall baptise you with the holy ghost. The text.

And to thintent that John, who in lyke manner came before the first cummyng of Christ, as hely according to the prophete of Malachi, shall cum before the last, myght the more in holy and perfite liuing resemble hely, he led his lyfe in wilddenes, viterly exherwing the sinfull company of worldly people. He was not clothed with silkes nor yet with wullen clothes, but with a garment made of Camels heate. and girded about the loynes with a lether gyrdle. And by this straight manour of liuing, he shewed a certayne euangelike and chistian perfection, euen before the gospel was published or preached. His foode was agreeable to his dwelling place, and apparayle.

For it was euen suche as came to hand, and was easie to be gotten: suche as the place of the owne accorde, and without husbanding or tilling, gaue him, most commonly certayne flies, called locustes, and wilde honey. And here the clar or preacher of Christ, did a great deale more then Moses lawe required. For that law made distinction only betwene sundrye kyndes of beastes. But he viterly, & that without commaundement, abstained from eating of all fouer footed beastes, fowles, & fishes. That law forseded to weare any clothing of linsaye wollsaye: but he cleane depyured himself dothe from the vse of wooll and flaxe. Suche a lyfe doubtes was conuenient for the preacher of repentance, who although he were sanctified in his mothers wombe, yet would he neuer the lesse leade a straight life, lest his preaching should haue bene little esteemed and set by, if hys liuing and doctrine had in any poynt disagreed. And by this meanes he gat himself so great renoune, and auctoritie among the Jewes, that manye of the supposed he had bene very Messias in dede. But John, albeit he was a man highly in the fauour of God, and endewd with many godly giftes and qualities, yet perceyning what a great offence it was, for manne to chalenge that glozpe whiche is deuote vnto God, or for one man to put ayde of saluation in an other, openly preached in the presence of them all, and sayde: I am not he whom ye suppose me to be. My doctrine is a base and a wretched doctrine. My baptisme is not effectuell. I am nothing els but a manne as ye are, conceived in sinne: nothing elles but hys messenger, whiche will straghtwayes cum to geue saluation vnto all men.

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He is beynd me in tyme, and after the estimation of the world, of muche lesse auctoritie then I am: but he surmounteth me so farre in heauenly power, that I, whom you haue in suche reuerence and veneration, am not woorthy to serue him in the office of the vilest drudge or slaue, not woorthy, I saie, to lye vpon the ground, and vntie the latchet of his shoes. You oughte to honour him. You oughte truely, and with most seruent affection, to desire hys cummyng. I preache vnto you earthly thynges. He shall teache you heauenly matters. I haue hitherto baptised you, as touching the bodie, with water, preparing your myndes to repentance: When he once cummeth abrode, he shall baptise you with the holy ghoist, whose secret vertue sanctifieth all thynges. For as no man hath rightuousnesse of hymself, euen so can no man geue thesame to an other. He must needs be of moze power and excellencie than man, whose geueth that thing, whiche pertaineth to God alone to geue. Knowe you the difference betwene an vnwoorthy seruante, and the maister: betwene the maseker, and the auctor: betwene the crier, and the kyng.

The text.

¶ And it came to passe in those dayes, that Iesus came from Nazareth of Galile, and was baptised of Iohn, in Iordan: and as soon as he was cum out of the water, he saw heauyn open and the spirite descending vpon him, lyke a doue. And there came a voyce from heauen: Thou art my deare sount, in whom I delire.

After that Iohn had with woordes of like sentence, moued and styrrd by the mynde of a great manye of theym, to waite for Ihesus that was cummyng, then furth came Iesus when his tyme was cum, forsaking the litle village of Nazareth in the countrey of Galile, where because of his educatio and long continuance in thesame, men thought he had bene bozne. Certes this is the nature and propretie of all euangelike thynges, to begyn vety basely, and from suche begynnynghes by litle and litle, to cum at the length to highest perfection: where as contrarily all thynges that euer the world and the deuel goeth about, are after metuellous goodly beginnynghes, sodainly cast down, and brought to nought. So lucifer whyles he set his seate in the northe ymagynyngh to be equall with the highest, was sodainly cast downe headlyng into hell. Insemlable wise Adam when that thorough the diuels instigation, he desired to be equall with God, was by and by exiled, and cast out of paradys. Wherefoze if thou here considre the high excellencie, and gractie of Iesu, it will cause the muche moze to wonder at his singuler humblenesse of mynd and modestie. He cam out of a pooze and homely village, out of Galile the vilest countrey of all Jewrie. He that purifieth al thynges, came as one of the rashest, humble & lowly to the baptisme of repentance, among sinners, souldiers, brothelles, & publicans without any seruantes to waite and attēde vpon hym. It was not ynough for hym to be circumcised accordyng to the ordynance of the lawe, and purified after the tradicion of Moyses: He desired also to receyue Iohns baptisme, teaching and instructing vs hereby, that who so maketh hym selfe ready to be a minstre and preacher of the gospel, muste omittle nothing which in any wise pertaineth to the increase of vertue and godlines: And againe eschew all thynges, wherewith the weakelinges may be offended. Iohn taught vs this lesson, that a preacher of goddes word shoulde not get himself estimation and auctorite, by gorgeous apparell, or pompeuse lymng, but by honest behauiour, and godly conuersacion. But the ensample that Christ thewed, was of muche moze perfection, and farther from the Jewishe fashion

fashion then this: for that he differing nothing at all from other, neither in his apparell, nor yet in dyet, dyd neuerthelesse by his godlye liuyng, make-
 nesse, and beneficiall goodnes towards all men, betectly duske and deface the
 auctoritie of John. For that is of hygher perfection whiche is geuen by the
 grace of the gospel, then that whiche procedeth from the austeritie, and strait-
 nes of the lawe. The whole intent of the lord Iesus was this, to make the
 worlde to know how he was the onely author of saluacion, to expresse and
 set out vnto vs, a certayne fourme of euangelike and true godlynes, to cōfirme
 the truth and certentie of all that euer Moyses and the Prophetes had writte
 of thynges past, and to make vs, as it were with the giuing of an earnest peny
 to haue a sure hope and expectation of thynges yet to come. For we right
 gladly beleue hym, of whom we haue conceyued a meruelous good opinion,
 and vpon whom many witneses do consent and agree.

Wherfore it was procured by the prouidence and wisdom of god, that the
 Lord Iesus shoulde euery where haue an euident recorde and testimonie of
 his deitie: Of the whole lawe of Moyses, of all the Prophetes, of the angels,
 of the Sheperdes, of the wise men called Magicians, of the Scribes, of Si-
 meon and Anne, of John baptist, of the father, of the holy ghost, and finally of
 Pilate, and the deuils. The miracles also that he wrought, playnely declared
 hym to be the sonne of God. He dyd many thinges, not because hymself had any
 nede so to do, but for that he would set out vnto vs in his owne person, a certayne
 fourme and trade of liuing: as when he fasted, when he was tempted, when
 he ostentynely prayed, when he came to baptisme, when he obeyed his paren-
 tes, when he patiently suffered all iniuries and wronges, and finallye when
 he came to his crosse and passion.

He persouained many thynges that the prophetes had prophced of before,
 lest the people shoulde doubt of the promises afterwarde to be accomplished:
 as when that in his baptisme he receyued the holpe ghost in the lykenesse of a
 Dove, lightyng vpon the crowne of his heade: as when he arose agayne from
 death to lyfe. Wherfore he came as a penitent to John: he desired his bap-
 tisme, and obteyned it. He was baptised in Iordane, wherein were baptised
 both tanners, Publicans, and souldiers, a sorte of people so sinful, that none
 are moze blemished or defiled with sinne. Are not here the stately princes of this
 worlde ashamed, who will haue nothing common with the vulgar people?
 No kynig, nor priest cummeth to baptisme, and if it were theyr pleasure so to
 do, they would scarcely vouchesafe to receyue baptisme in a bason of golde or
 prierouse stones. Nowe our saulour Iesus, that fountayne of all puritie, that
 kynig of all kyniges, that lord of all lordes, disdayned not the common bathe,
 wherein the common sorte were washed. But whoso humbleth hymselfe be-
 fore man, the same is highly exalted before god. Iesus was baptised as the
 rest, and euerychone of the common people there present. But the father of
 heauen disseuered hym fro the residue, by a certayne notable signe neuer sene,
 ne heard of before. For as sone as he was come out of the water of Iordane
 (whiche he halowed with the touche of his holy body) vnto lande, as he was
 in his contemplacion and prayers, John sawe the heauens open, and the ho-
 ly ghoste sitte downe from thence, and light vpon the holy crowne of his heade,
 and there tarpe. The pride of Adam closed the gates of paradise agaynst vs.
 The humblenesse of mynde and modestie of Christe, hath for paradise opened

And attoun
 as he was
 come. &c.

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vs the gates of Heauen. There was a visible signe shewed vnto mannes eyes but by the same we were taught what manner of myndes that heauenlye spirite both loueth and maketh. The spirite of the deuill, and the worlde maketh and loueth suche myndes as are haute, puffed vp with pride, & fierce: but that heauenly spirite loueth those whiche are lowely, meke, and peaceible. There is nothing moze harmles, and moze without gyle, then the doue: nothing whose nature worse agreeth with fighting and raucny. It was plainlye expressed & set out in the lord by this corporali figure, what is spiritually brought in all those, that with a sincere and pure faith, receyue the baptisme of the gospel.

The body is washed with water, but the soule is thoroughly annoynted wth grace inuisible. Howeuer that the doue abode styll vpon the crowne of the lords head, signified that the holy ghoſte is geuen to all other godlye men, and good lyuers, ratheſy after the measure and proportion of their faith, as it is presently expedient. But in Iesus was the continuall fountayne of al heauenly grace. For the doue brought hym not then any new grace whiche he had not before, but evidently declared howe he was full of grace, and showed more ouer, from whence all grace and goodnes issueth, and runneth vnto vs.

And there
like a voyce
from heauen
ec.

John beyng stablished in mynde with this so euident a signe receyued of the father of heauen, doubted not to pronounce Iesus to be the very sonne of God. The witness that he gaue vnto Christ, was of great wayght and authoritie among the Jewes, but muche greater was the testimonie of the father himself: whose voyce sounded downe from the heauens, saying: Thou art that my dearely beloved sonne, in whome my mynde delyghteth. For a wyse childe is the fathers top and comforte. That heauenly spirit of God is not ydle, weake, faput or feeble, but of nature all fiery, and by and by worketh, and putteth furth his vertue, as soone as it is once entred into the soule of man.

The spirite of man is slacke and slowe, and thynketh vpon nothing, but that whiche is lowe, vile, and worldly. But they that haue the spirite of the flesh mortified, and are led with the spirite of God, do furthwith goe in hande with high thynges, and of manly enterprise, that is to say, doe fight against the vile cleane spirite, theyr godly enemy the deuill, whom they are not afrayed euen to prouoke to battayle, as men putting theyr whole confidence in the ayde and succour of the heauenly spirite, whiche is of muche moze vertue and puissance than all that withstande the gospel.

The text, And immediately the spirite drewe him into wilderness: and he was there in the wilderness forty dayes, and was tempted of Sathe, and was with wilde beastes: and the angels ministered vnto hym. After that Iobn was taken, Iesus came into Galile, preaching the gospel of the kyngdome of God, and saying: The tyme is cum, and the kyngdome of God is at hande: Repent and beleue the gospel.

Wherefore Iesus plainly expressing in hymself, what he woulde haue vs to doe incontinent after we haue receyued baptisme, was brought by force of the holy ghoſte, into wilderness. There he made his abode forty dayes, and as many nyghtes, styll continuing in prayer and fastyng, and in the meane season he was tempted of the deuill, whom (after he had discomfited, and ouerthrowen hym) he despyered vnto vs to ouerturn: Metyng vs also the very waye and meane, howe to gette the victorie. He is ouerthrowen by the spirite of Christe, by continuall prayer, and sobernesse of lyfe, and by the weapon of holy Scripture. The whyle that Christe continued thus in wilderness, he lyued among saluage beastes, vtterly abſtaining from all comfort and solace taken

taken of the company of man. There had been no daunger for hym yf he had bene conuersant with the multitude of people, but he shewed hereby howe expedient it is for a Christian souldiour, to excheue the compaigns of the common sort, untill he haue sufficiently tamed the fleshe, and overcome the deuyl, and by continuall recordeing of Goddes lawe, and deuout prayres, made him selfe strong ynough in spirite. For many be in more safetie when they lyue among beastes as Chyist dyd, then when they be conuersant with suche men as are more noysome then any brute beastes. The Lorde and sauour Iesus Chyiste kept company with beastes: but whyles he lacked the ministry of me, Angels were alwayes present, and serued hym. They that bitterly despyse all the pastimes and pleasures of this worlde, neuer wante heauenly pleasures, and solaces. For vs and our profite Chyist was baptised: for vs he prayed: for vs he was notabli described by the testimony of the father, and the holpe ghost: for vs he went into wyldernesse: for vs he fasted: for vs he was tempted: for vs he gatte the victorie ouer the deuil. Here consyder thou Christian souldiour, the very true and right order of thy perfection. The first instruction and teachyng by mouth of Chyistes religion, causeth hatred of the former lyfe, and hope of cleansing or remission of synnes. With these capitaynes thou runnest to Iordane: and there throughe sayth in Chyiste, wastest awaye the fylthyngesse of all thy synnes. And anon after at thine owne prayer, and at the petition and prayer of the church, thou hast a newe spirite geuen the from heaue, and by it arte admitted to be of the number of the chyldren of God, and emplaced into the body of Iesu Chyist, as a member of hym, who is the very heade of the church. In the meane whyle it behoueth not the souldiour of Chyiste, to be carelesse. Thou hast promised thy seruice to Chyiste thyne Emperour.

Thou hast renounced the deuyl. Thou hast receyued the holy ghoste as it were gifte money, a bond, and an earnest penye of thy salarye. Thou must enforce thyselfe with thy vtter endeavour to get victory. But that neuer chaunceth to the negligent and rechelesse person. Thou must take to thee armour and weapon, leaue thyne ennemie whiche euerywhere lyeth in wayte for the, runnyn upon the brwates, and when thou arte buarned. Thou muste incontinent be assaulted with the world, the deuil, and the fleshe. Thou muste alwayes fight, to the intent thou mayest alwaies gette victory. For this battayle shal not ende before thou make an ende of thy lyfe. But yet the oftener thou chaunce to banquish thyne ennemye, the weaker shall he departe from battayle, and thou the stronger. When thou hast here behaued thyselfe valiantly, and played the manne a while, then at the lengthe addresse thy selfe to the ministration of the ghospel, specially yf thou feele that the spirite of God dyne the therunto.

The Lorde Iesus was meete to preache the ghospel (then whiche ministrye, there is none of greater perfection) euen when he was a verelytlye chyld: But he ordeyned a patarne or an example in hymselfe, for vs to counterfayt and folowe: wherby we are taught, that we ought not by and by after our profession, rashely to hasten ourselues to this so high and holy a ministration. The lawe of Moyles had her tyme. There was also a tyme when it behoued that as the lycht of the euangelike veritie, beganne by litle and litle to shyn furth vnto the worlde: euen so shoulde the shadowes of the olde lawe banishe awaye: and the carnall lawe gyue place vnto the spirituall, puttyn

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suche her vertue. Lyke as in transformatiōs and naturall chaungynges of thynges, there is a certayne meane, whiche hath some affinitie with both the extremes, to the intent that thynges of muche contrarietie maie easely be transformed, and turned one into another: Euen so John came as a meane betwene the carnall lawe of Moyses, and the spirituall lawe of the gospel, to this ende, that men might the sooner be transformed, and brought from the fleshe or litterall sence of the lawe, to the spirite, and true meanyng of the same. For aye is not sodainly, and immediatly made of pearch, but in this transformatiō water is the meane betwene both, whiche at the length by litle and litle is sined into aye, a moze pure element. Wherfore as long as the preaching of John (who partly vphelde the olde lawe, for as muche as it also sumtowhat helpeth to byng a man to Christ) staid, our sauour Iesus least he should haue seemed to any, eether to contende with John, or els to disanull the lawe, whiche he came to make perfect, neuer preached openly, ne declared his diuine power, but with a fewe miracles, noz gathered together any disciples, but rather behaued hymself as the disciple of John: teachyng vs hereby, that no mā can well exercise the office of a mayster, vnlesse himselfe haue been before an obedient disciple. But after that John was cast into pylon for his playne & franke speakyng, then dyd Christ as it were succede hym, & come in his place. It is merite that the carnall be fyrste, and that laster more, whiche is spirituall and gostely. That which is vnperfect goeth before, and the perfect cummeth after. Grace foloweth the propretie of Nature. Cozne is fyrste grasse before it haue eates, and manners stae foloweth after infancie. The ceremonies of the lawe, notwithstanding they haue sumtowhat shadowed and figured Christ, yet now at the length drawe they to thery ende, and the light of the ghospell shyneth abroad, whose only auctour is Iesus Christe. He went first to preache in Galile. for it lyked hym that this newe lyght shoulde begin to shyne out of that parte of Iewry, whiche was counted vilest of all other. Where Ierusalem deserved not to haue this preeminence, which, albeit she were in very dede as blynde as a beell, yet thought her self to haue a perfect good syght, and for that cause was moze incurable.

But in these thynges whiche came not to passe by hasard or fortune there lyeth hyd a certayne secreete significaciō of thynges to be doen. For what betokeneth it, that John is closed and shut vp in pylon? Forsoth that the lawe of Moyses shal at the appearng of the moste cleare lyght of the Gospell, be made darke, and vterely loose her lyght. What signifyeth it that he is bounde? Truly that the carnall parte of the lawe shal be bounde, and free dome leuised and set at large, through the grace of the gospel. What meaneth it that Iohans heade is stricken of? Certes that nowe is presente the true heade of the whole congregation, which shal be assembled of all naciōs of the whole worlde.

What is this that Iesus preacheth the kyngdome of God in Galile? Vndoubtedlye he maketh a foresigne that the grace of the ghospell shal forsake the wicked Iewes, and go from them to the Gentiles, because the Iewes embraced still that olde heade whiche was chopped of by the ghospell, and contemned Christe the very head of the whole lawe. For this woorde (Galile) in the Syrian tongue, signifyeth a flytting or chaungyng of habitation. Before tyme grace laye hydde, and ceremonies were in highest

hyghest estimation. Nowe are they gone, and Iesus cummeth abrode, the effectuall auctour and preacher of the grace of the gospell. Therfore accordyng to the mysticall sence herrof, whoso wil heare Christ preache, must lytte away from their olde vsages, and naughey lustes, to the intent they maye be receyuable of this newe and heavenly doctrine. Let the Jewe caste away the perswasion and sure beleefe he hath conceyued of his owne holynes: the Pharisey, the pryde he taketh by trustyng to his woordes: the Bishoppes, the glory of their temple, and sacrifices: the Philosophers, the vayne aydes of mannes wisdom. Let Kynges and ryauntes cast awaye that mooste foolyshe truste, whiche they repose in their ryches. Let all nations laye aparte all vngodly customes, all filthy lustes, and hearken vnto this newe preacher Iesus, who teacheth not worldly, but heavenly thynges. He speaketh indifferently to all menne. Let all men therfore heare hym alike.

Here is it very expediente to consider how our saviour Christ begynneth to set furth his doctrine. Worldly Philosophers do firste teach their audiance, not those thynges which are most fruitfull & profitable, but such thynges as may cause the to be had in admiracion for their singular wisdom, minding nothing so muche, as to get themselves a name by dissenting in opinion, from other famous teachers. But the lorde Iesus woulde neyther disanull thautozitie of the olde lawe, (for he doth truly interpret & same, which was befoze misse vnderstand: rather makig it perfit, the destroying it) neither disproued he Johns doctrine, although it were vnperfyt, but begā his preaching with the selfsame beginning, which John had vsed befoze. A man would haue sated he had bene the very scholer and disciple of John, who was in dede the master, and auctour of al. Now what preacheth he: what is the crye that & word, & sone of & curtiastig father maketh? The world had far swarued fro the right vlage of the law of nature, whiche God hath grauen and planted in al mens hertes.

The wisdom that the philosophers taught, increased the foly of the world. The religion which the gentiles vsed befoze time, was mooste wicked, and detestable. The law of Moses caused muche hypocrysy with her shadowes, her sacrifices, and her fears. The lawe signified or meant by her figures, and the Prophetes tolde befoze by their prophecies, how one should cum, who should offer vnto all nations perfitte saluacion. But because this promise was so long differred, the world beyng as it were dense, gaur no eare therunto at all.

Yet the lorde of his graciouse goodnesse, forgate not to perfourme thesame. Now is the time already fulfilled that he prefixed or afozeappointed vnto this busines. You nede not from henceforth to await for the fulfilling of any other figures, or any mo darke saytinges of & lawe. You nede not to loke asrer newe prophetes. For, the kyngdome of God is now present. In steade of shadowes beirie shall shine abrode. In steade of the carnall lawe, the spirituall shall succede and cum in place. In steade of corrozall ceremonies, true godlynes shall raigne. In steade of the deuilles kyngdom, Gods kyngdom shal be enlarged. There is no cause why you should lenger or stay: why any man shoulde looke backe vnto the aydes of his owne rightuousnesse.

Perhaps as Moses lawe taketh rightuousnesse. Sum are rightuous in the sighte of the world: but as the new lawe requirerth thesame, all men are sinners, and vnrightuous. Yet for all that there is no cause why you should despayre. Knowe your disease, and then receyue remedy, that is, onely be you re-

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penitente for your former life, and steadfastly beleue the gospel. Nowe is there brought vnto you a message right ioyfull, and muche to be desired, I meane free remission of all your trespasses. You haue no neede of burnt offerynges. Truly knowledg your vnrightrouenesse, and repose youre assiaunce in the rightrouenes of almighty god, who doubtlesse will perfourme what he promyseth by his ghospell. For that man shal sufficiently deserue to enioy the promise therof, whoso beleueth the promysor.

The text. ¶ As he walked by the Sea of Galile, he sawe Symon and Andrew his brother casting nettes into the Sea, for they were fyshers. And Iesus sayd vnto them: Followe me, and I will make you to become fyshers of men. And straight waye they layd their nettes and folowed hym. And when he had gone a lytle farther thence, he sawe James the sonne of Zebede and John his brother, whiche also were in the shyppe mending their nettes, and he also called them, and they left their father Zebede there in the shyp, with the hired seruantes, and folowed hym.

After the Lorde Iesus had with suche wordes moued and stirred vp the myndes of the Jewes to receyue the newe Philosophy, and doctryne of the ghospell, he lykewyse began after the ensample of Iohn to gather certayne disciples, but fewe in number, and suche as were vlettered personnes, and of lowe degree, to the extent that when he had through their ministry conuerted all the whole worlde, it shoulde playnly appeare how this kyngdom was the very kyngdom of God, and not a worldly kyngdom. Therefore as he trauallyed on a daye by the lake or sea of Galile, he espied Symon, and Andrew his brother, labouryng together, and aboute to cast their nettes into the water: for they were fisher men, and by this occupation gat they lyuynge. The basenes of their caste, made for the aduancement of goddes glozy. The concord of the two brethren, signified the consent and agremente of the church. The crafte of fyshing, bare the figure of the ministracion of the ghospell, which by vertue of Goddes worde plucketh vp into the lyght of veritie, and loue of heavenly thynges, suche as are drowned in the darkenesse of ignorance, and the fowle stinkyng paddell of worldly cares. And thus spake of all fyshed he for these two fyshers. Come ye (quoth he) and folowe me, for I will make you begynne from this daye forward, to fysh after men. Asone as the Lord Iesus had spoken the word, the two brethren leauing their nettes euen as they were, folowed hym without any tarryng. For Iesus voice hath in it a certayne heavenly charme or enchantment. And goyng thence a lytle forward, he sawe other two, that is to wete, James the sonne of zebede, and John his brother, who were also trymmyng and mending their nettes in the shyppe, and making themselves ready to go a fyshyng. And these two notwithstanding their myndes were bent another waye, he soberly spake vnto, calling and commaunding the to folow hym. Now that thou mayest knowe young men of an euangelike faith, they made no tarryng, but leauyng their father zebede with his hired seruantes in the shyp, straight wayes folowed their caller. Thus beganne Christe to gather the chiefe prelates, and ministers of his Church, cleane refusyng the pylates, and Phariseis of Ierusalem, with all their pope and pryde.

The text. ¶ And they came into Capernaum, and straightwaye on the Sabbath dayes, he entred into the synagoge, and taught, and they were admyred at his learning. For he taught them as one that had authoritie, and not as the scribes.

And beyng accompanied with suche a felowshyp, he cam vnto Capernaum.

¶ This

This Capernaum was a citie muche flozishing in substance, but no lesse proud, vngodly, and vicious, than it was welthy. Here byanby he beganne to playe the parte of an Euangeliste, or preacher of the gospell.

For vpon the sabboth daye. he entered into the Synagoge, and taught the Jewes openly, not the vayne fables of the Phariseis, but declared vnto them the very true meaning of the lawe, whiche was in dede spiritual, and not carnall. Anon the people perceiued hym to be a newe teacher, & his doctrine also to be of a newe sort. Ther sawe he was a man of lowe degree, & that suche as accompanied hym were but fewe in numbze, very rascals, & men of no reputation: yet wondered they greatly at his wordes, for that they breathed a certayne godly vertue, for he did not after the maner of the Scribes, teache trilling constitutions of men, or olde wyues tales of genealogies, and pedegretours, but his wordes, were pithy and of authorite, and the wonderfull great miracles he wrought, caused those vertues that he spake to be beleued. What thyng soeuer is humayne and worldly, the same is of litle pyce and estimation, when Goddes powert beginneth once to put furth his strength and efficacie.

And there was in their synagoge, a man vexed with an vncleane spirite, and he cryed, saying: What haue me to do with the thou Iesus of Nazareth? Art thou cum to destroye vs? I knowe the what thou arte, euen the holy one of God. And Iesus rebuked him saying: holde thy peace, and cumme out of the man. And wha the vncleane spirite had tane hym, and cryed with a loude voyce, he came out of him, and they were all amazed, insomuche that they demaunded one of another among themselves, saying: What thing is this? What newe doctrine is this? For with authorite commaunded he the foule spirites, and they obeyed hym. And immediatly, his fame spred abrode throughout all the region bordering on Galile.

And so, byanby there was occasion ministered for hym to worke a myracle. For in that assembly, was there a certeyne felowe which was vexed with an vncleane spirite. This wicked spirite coulde not abyde the heauenly spirite speaking in Christ. For he beganne to clatter agaynst his heauenly doctrine, crying alonde, and saying: O Iesus of Nazareth, what hast thou to do with vs? Art thou cumme to destroye vs before the tyme? I right well knowe who thou arte. Certes the selfe same holy one, whiche the prophete Daniel promysed long sithens, whom God hath sin zulerly sanctified aboue al other. The lord Iesus, eyther because the tyme was not yet cumme that he should openly confesse who he was, or els because he was not pleased with this confession, being vndoubtedly true, but yet made throughe constraynt of feare, and of a wicked spirite (who sythe he is of hymselfe a lyer, and delighteth to deceiue man, was not to be hearde in the ptesence of the people when he spake the truerh, lest any manne woulde haue taken occasion thereby to beleue hym afterwarde when he had lyed,) the lord Iesus, I saye, rebuked hym, and sayed. Holde thy peace, and departe out of the man, and so shalt thou better declare who I am. And furthwith at the lordes commaundemēt, the vncleane spirite forsoke the mā. But at his departure he tare him, & cryed out with a loude voyce, so that it evidently appeared thereby, how he fled awaye not wyllingly, but by force and constraynt of Gods power. And here was shewed the figure of a manne possessed with the spirite of the deuyl. Is not he vexed with the wyllde, & cruellest of all the beastes, whiche is wholly possessed with ambition, courtesnes, rancour, malice, hatred, pleasure of the body, & suche other like

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lyke deuillike lustes, and appetites : Suche as are vexed with these spirites, canne in no wyse abyde to heare the gospell preached, but yell and crye oute agaynst it, as the deuill dyd, saying: what haste thou to do with vs Iesus : Arise thou vnto the destruction of vs: For so many as the spirite of this world possesseth, theynke themselves bitterly sorrowful, whensoever they are constrained to forsake those thynges wherein they haue sette theyr false felicitie. Wherfore theyr myndes are sore troubled, and as you would saye, tugged and haled in to sondrye pieces. whylest on the one syde feare of eternall damnacion moueth them to vertue and goodnes, on the other syde the deuillouse sweetnes of such vices as they haue of long tyme accustomed vnto, holdeth them fast and withholdeth them from theyr godly purpose.

But yet no manner of deuill taketh so faste holde, but he wyll at the commaundement of Iesu, flye awaye. It is a muche greater myracle to make of an ambitious man, a temperate, of a fyerre felowe, a patient, of the lecherous persone, a chaste liuer, of the extortioner or one that liueth by pillyng and pyllyng, a lyberall man, then to deliuer a mannes body from a wycked spirite.

But yet men wonder moze at this, then at the other, not because it is moze wonderfull and meruaillous in dede, but for that it is seene with bodely eyes. And they were all amazed. 34. Therfore when he had thus chased awaye the vncleane spirite by commaundement onely, then the Jewes greatly wondered at it, insomuche that they demaunded one of another saying: what newe thing is this? we haue not read that euer the Prophetes dyd the lyke, casting out deuils by bare woorde of mouth onely. Or what newe hynde of doctryne is this, that hath so great vertue and power folowing it : He preacheth the kingdome of god, and putteth furthe Gods power, in that he treadeth vnder foote, and subdueth the power of the deuill. Nether is it by sorcery or enchauntment, or by making of long prayers vnto god, noz yet by any other laborious meane that he thus putteth to flyght the wycked fendes : But he commaundeth them with woorde onely as theyr lord and conquerour, and they incontinent whether they wyll or no, obey hym. Of this wonderfull facte, a great fame of Iesu was spred abrode throughtout all the countrey of Galile. And because it shoulde appere that in him is the well spring of godly power, whiche can neuer be consumed, one miracle dyd streyght wayes succede and folowe another.

The feire. ¶ And furthwith when they were come out of the synagoge, they entred into the house of Symon, and Andrew, with James and John. But Symons mother in lawe laye sick of a feuer, and anon they tell hym of her, and he came and toke her by the hande, and lyfte her vp, and immediatly the feuer forsoke her, and he ministered vnto them. And at euen when the sunne was downe, they brought vnto hym all that were diseased, and them that were vexed with diuels, and all the cite was gathered together at the doore, and he healed many that were sick of diuers diseases, and cast out many deuils, and suffered not the deuils to speake, because they knewe hym.

For anon as they were departed out of the synagoge, they came into the house of Symon and Andrew, whither also James and John followed. Now Symons mother in lawe, as it then fortuneth, laye sick & was sore vexed with an ague. Whome as Iesus was by them aduertysed therof, he went to the bed side & toke the woman by the hande, & lyfed her vp, & forthwith the feuer forsoke her, & eue as she was sodainly, so was she perfectly made whole. For she was sodainly made as lusty and strong, as she was before, insomuche that she did her accustomed office in the house, ministering vnto Iesu, and his disciples.

He lyeth sycke of a perillous disease, whose mynde burneth with the loue of carnall pleasures : who by reason of superstitie and excelle , leaueyth an ydle and a slugghish lyfe. It is a woman that lyeth sycke. And at the beginning the fyrst woman deccined with the pleasaunt allurement of an apple, began to be sycke of this ague . Our fleshe that alwayes lusteth agaynst the spirit is our Eue. But happy are they whome Iesus with the touche of his moste holpe spirite , liketh vp to the loue of heauenly thynges, that he whiche before tyme serued ydlenesse , riotous liuing, and vncleannes, maye soberyly recover his olde strength, and lustynes , and being made a newe manne , hereafter becom the seruauunt of clennes, chastite, a sobernes. For these are the meates, whiche Christe is refreshed, and deliighted withall. Now synagoge, that the house of Symon signifieth the church of Christ, in the which it is not conuenient that there be anye feble and weake in spyrte, but suche as are full of euangelishe strength, and lustines. And yet many tymes Petres mother in lawe , that is to saye, the synagoge, lyeth sicke in the same. For he is a membre of the synagoge, vnto whose corrupte tastynge, the vnfauery and weyre the letter yet sauioureth: who tasteth well the water of the Pharisaicall vnderstanding: and can in no wyse tast the wyne of the spirite, and true meaning of the gospell.

They that were in the house with the Lorde Iesu, desyred hym to lyfte vp the woman that laye sycke in her bedde. In semblable wise let vs all who are members of the church, desyre his merciful goodnes with moost humble prayers that he wyll vouchesafe to put out his holy ryght hand, and therewith to lifte vp also those timorous persons, whiche cleuing only to the letter of scripture, and wholly geuen to the superstitious obseruacion of ceremonies, dooe of a certayne buryght iudgement, greatly desyre those thynges that are hurtfull & noysome: and contrarily, hate and abhorre suche thynges as are onely to be desyred: to lyfte them vp, I saye to the stedfastnes of the gospell, whiche serueth not for this purpose that we should with moze libertie committe sinne at pleasure, but to the intent we should glably, and with right good will, dooe the workes of Euangelike or chyltarian charitie, and cherishe Iesus in his members. The Lorde is alwayes ready to heale the soule, yf he be desired, and called vpon. He loneth those that call vpon hym, call they neuer so importunately, and out of season.

It was now late in the euening, and the sunne was set, so that it might be thought a great poynt of importunitee, to cal vpon the physitian at that tyme. But the great desire of health had the vpper hande of shame . They brought vnto him a very great numbze of suche as wer diseased with all kyndes of infirmities, and among them also, some whiche were vexed with vncleane spirites . The whole cite of Capernaum came thicke and threfolde, to the gate of the house to see this syght. Iesus without excuse healed very many of them of sundry diseases, and cast out many deuils. He was a quicke and a ready physycian, who with worde cured diseases. Whereouer he put to silence the deuils, who reyd with a loude voyce that he was Christ, utterly despying the testimonye of his enemyes, and of them with whome he woulde that his shoulde in no wyse haue to do. He suffered the chylidzen of the Iewes, and synners, to despy hym: But he admitted no recorde of the deuils, though it were true. The noughtines of the person that telleth the truth, both hurte the same. And he doeth moze harme with his lies, whiche hath gotten him self credence afore

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By some true tale telling. This was then done according to the hyfhoze. But to open the secreete sence and meaning hereof. We se very many euen nowe a dayes, that cunn flockyng vnto Simon Peters house: whiche as I sayde before, bare the fygure of the Churche. For the cite of Capernaum representeth the whole world: the setting of the sunne, fygureth the deathe of Christ. The gate of the house, signifyeth baptisme, whiche is beset with repentance of the former lyfe, and truste to obtayne soule healtie of Iesus. The sycke people sit aboute the gates, that is to saye, the Publicang and sinners desyre to be receiued into the felowshyp of the churche. They shoulde not deserre to be healed except they surely belened that Iesus bothe could and would geue them helth. The churche of Christ contyneynd in it but a very small numbze, so long as he p lanterne a lyght of the world, liued in yearth. But after his deathe a great multitude of peoyle began thither to resozye, out of al the countreies of the world.

The text.

And in the morning very early, Iesus (when he was risen vp) departed, and wente out into a solitarie place, and there prayed: Symon, and they that were with him folowed after hym, and when they had found hym, they sayed vnto hym: all men seeke for the. And he sayed vnto them: Let vs go into the next townes, that I may preache there also. For therfore I am sent. And so he preached in their sinagoges, and in al Galile, & cast the devils out.

These thinges so done: when the Lorde Iesus who came not for this onely purpose to cure corporall diseases, whiche he sendeth many tymes to his to the intent they maye be whole in soule: when, I saye, he sawe the multitude greatly desyre to be healed of theyr bodely diseases, and not with lyke affection couet to heare his heauenlye doctrine, wherewith the maladyes and diseases of the soule are cured, the nexte daye, as though he had bene desirous to take some ease and rest, he deceyued them, for he roose verry earlye in the morning, and went from Capernaum into a solitary place, where he made his prayers to the father, geuyng him thanks for the benefytes whych he had decreed to geue vnto mankynde by hym. And here are sundrye ensamples prepared for our instruction. fyrste he teacheth vs that we must assone as we haue done our neyghbour good, departe away: least we seme to loke after any meede or reward, of those that we haue done good vnto. Secondarilye we are taught manye tymes to leaue of the teaching of hollow doctrine for a season to styrre vp a desyre in vs to aduancee the same. finally we learne also that we ought to retire and quicken the spirite, by often going asyde into solitary places: I meane not suche goynges aparte, as are for pleasure and pastime, but for prayer and heauenly contemplation: because we maye retourne from thence more bolliue in spirite, and better disposed to helpe the weake: Curry mon which hath chaunged place, is not goen into wildernes, but he that hath chane seuered his mynde from worldly cares, and wholly bent himself to the studie, and contemplation of heauenly thynges. When Simon Peter, and the reste of the disciples vnderstode that Iesus was pryncipallye departed, they folowed after til they had founde where he was. For it is not besemyng that the true disciples of Iesu be any time awaie from their maister whome they ought in all thynges to folow. In the meane season, when the people, whiche flocked early in the morning to the gate of the house, had also learned how Iesus was gone awaye, they lykewyse folowed hym into the wildernes. Many there be that folow Iesus, but none fynde hym oute saue alonely his disciples: who after they haue once founde him, do shewe him vnto other.

300 herfoze

Wherefore they tolde the lord: how there was a great multitude of the citizens of Capernaum come thither to seeke him. The lord then answered agayn saying. It is sufficient at this present, to haue layed these foundations among the Capernaïtes. Nowe it is tyme for me to go in like manner, and visit the litle townes, and villages here about, that I maye likewise there preache the kyngdome of god. For I came not to preache to one citie alone, but to declare saluacion to all men. For this cause the Lord traueled through the townes, and villages of all Galilee preaching in their Synagoges, curing diseases, and casting out deuils, because the ignorant people shoulde by reason of his mighty dedes and miracles, geue firme credence vnto his doctrine.

¶ And there came a leper to hym beseeching hym and kneeling before him and saying vnto hym. If thou wilt thou canst make me cleane. And Iesus had compassion on hym and put forth his hande, touched hym, and sayth vnto hym. I wil, be thou cleane: And as soone as he had spoken, immediatly the leprosy departed from hym, and he sent hym awaye furthwith, and sayth vnto hym: se thou saye nothing to any man but get thy gent, & shewe thy self to the priest, and offer for thy cleansing those thynges whiche moyses commaunded for a witness vnto them. But he (asone as he was departed) began to tell many thynges, and to publishe the saying, inasmuch that Iesus coulde no more openly enter into the cite: But was wyth out in deserte places, and they came to hym from every quarter.

The septe;

It chaunced on a tyme whē Iesus had taught the people in a certayne mountayne many goodly lessons, concernyng the perfection of the euāgelike or christian profession, that there met him as he came home agayne, a certayne man infected with leprosy, a disease incurable, and abhorred of all men: in whome was shewed to the corporal eyes, a fygure of those thynges which he wrought by invisible operation in the soules of the hearers. The leper hated his filthy disease, and had a meruelous great confidence in Iesu. Here thou seest a figure of a sinner, which returnyng from vicious luyng, and intending to amend, is at the nexte doore to saluacion. The same leper feared not þ people although he knew right well that they abhorred his company, but onely regarded the goodnes of Iesu. Wherefore he came vnto him and fell downe at his knees. What would the proude Pharisey here doe? He would crye: hence with this ougly and abhominable creature, least he infect euen ouce very eyes. He would call for water to washe awaye his noysome, and contagious breath.

This would the Pharisey do, moze vnclean in soule, then any leper in body. But what doth the moste meke and gentill Lord, whiche onely was pure and cleane from all spot of sinne? He commaūderh him not to be had out of his sight, ne: to be remoued awaye from his knees. It was not vnknewen vnto him what he desired: but his will was þ the notable sayth of this man, shoulde be an ensample to all men. All suche as be lecherous persons, couetous, full of hatred & enuy, or attached with other filthy lufes and appetites of the body, are soule arayed with this horrible & detestable leprosy. And suche as are here with infected, let them heare, & marke the wordes of this leper, to thintent they maye folow hym. If thou wilt, sayth he, thou canst make me cleane. He knowlegeth his disease, and doubteeth not of the power, & goodnes of God. He wholly referreth þ iudgement to the lord, to iudge of him whether he be worthy to receiue so great a benefite at his handes, or no: readye to geue thanks yf he obtayne his desire: and not to murmur, and grudge agaynst hym, yf he obtayne it not. For he would saie thus: He is able to put awaye leprosy, who not onely cureth all kindes of diseases, but also casteth out deuils; and he will do

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it, that so willingly helpeth all that are in distresse and misery, whersoever he cummeth. But so great is myne vnworthynes, that I alone deserue not that, whiche all other obtain of his mooste mercifull goodnes. This so perfit a belefe, joyned with exceeding humblenes of mynde, and modestie, procured hym mercy of Iesu. For our saluour shewing outwardlye, euen with his countenance, a certayne affecte of pittie and compassion, thereby to teache what affection of mynde ought to be in vs towards synners, helde out his hande, and therewith touched the leper, and by bestue of wordes that himself prescribed, made hym cleane. The leper sayed: If thou wilt thou canst make me cleane. Iesus answered: I will, be thou cleane. True sayth maketh not many wordes, neyther grutcheth the charitie of the gospel to do a good dede. And Christ had scarcely spoken these wordes (be cleane) but the disease was quite gone from the man, so that no token therof remayned. The lawe of Moses forbiddeth to touche a leper, the spirituall meaning wherof, cotayneth wholesome doctryne. We must abstayne from the company of vncleane persons and synners, least we be infected by the contagiousnes of their vices. But the Lorde Iesus is aboue the lawe: neyther can he be defiled with touching, who purifieth whatsoever he toucheth. He touched the leper with his hande, and furthwith he healed his whole bodye. Let vs therfore praye that he may in seable wyse touche our soules with his holy worde, and therewith purifie out inward vncleannes. O thou that blis to haunt the company of harlots, thou that arte an adulterer, or polluted with like diseases, runne in like maner vnto Iesus (for he cummeth do wne from the height of his maiestie and meeteth the) and knowyng thine own filthynes, fall downe at his knees, prostrate thy selfe, and lye flat vpon the ground: Crye and call vpon him, but crye with mooste stedfaste belefe of harte and mynde: Lorde, if thou wilt thou canst make me cleane. And anon thou shalt heare these wordes agayne of thy mercifull saluour, I will, be thou cleane. After these thynges were done in maner before rehearsed, the Lorde suffered not the man to folow him, but caused him to departe, commaunding him straitly to disclose nothyng of this matter to any creature lyuyng, but rather (as he) get the hence, and shew thy selfe to the priest, by whose iudgement accordyng to the ceremonies of the lawe thou wast iudged to be a leper. And if he geue sentence that thou arte cleansed in dede of thy leprosy, then offer that Moses hath commaunded to be offered of those that should fortune to be deliuered therof. Thus shalt thou with more credence publishe gods benefite towarde the, the if thou straightwayes tell euery body that thou arte made cleane. For by this meanes it shall appeare, euen vnto the Phariseis them selues, whiche despise my benefites, that thou wast a verie leper, and hast bene cleansed without eyther help of the phisicians, or els of Moses law, by bare worde of mouthe, and touche one ly: & so shall they know how there is one present that sacre passeth their priestes: who can easily cure leprosy, though it be detestable, & abhorred, wher as they haue muche a do, truly to discern the same. This felow departed, in dede of a leper cleane in bodye, and wente to the priest, and was sene and iudged to be cleansed of all leprosie. And anon after he conceled not this dede, but published it euerywhere, repoyntyng bothe this, and many other thynges of Iesu. Sum tyme I will here aske: Why did this man as he was commaunded in the one thyng, and in the other, nothyng regarde the Lordes commaundement? Truly for
that

And Iesus
had compa-
ssion on him
ec

that the one seemed to confyrm the certaintie of the miracle, because the priest not knowing as yet who had healed the man, shoulde pronounce his heath restored by Iesu, to be a perfect health, who els peradventure woulde haue despaued Christes benefit yf the autour thereof had bene knownen, before he had geuen his verdict. But after the miracle was once confirmed by his sentence, then made it muche for Gods gloze to haue it published abroad. Wherefore then commaunded Iesu that thing to be kept secret, which in dede his wil was shoulde be blased abroad and vttered: Forsooth to monish vs that we ought to seeke no gloze and prayse of man for the benefites which he pleaseth God to worke by vs, because the goodlyer prayse euer foloweth them which refuse the same. It proceedeth of an high courage so to do a good turne, that I wouldest haue no thanks therefore reiden the of him, whom thou hast doen good & pleasure vnto, beyng only contented with this that it lay in thy lot to helpe thine euen Christen in his necessitie. But he that is holpen by suche benefyte, as he hath receyued at thy handes, ought with so muche the more diligence to publish and set out thy well doyng euerywhere to thy prayse & commendacion. Christ was in no danger to offende in baingloze: and therefore this ensample was ordeyned for our instruction, which are continually in very great ioperdy to fall therein. Neyther did this man contemne Christes commaundementes: but the great gladnes that he was in by reason of the restitution of his health, and a certayne feruent loue which he was kyndled withall towards Christ the autour thereof, would not suffer hym to kepe silence any longer. Merely it chaunceth for the most parte that we are best beleued, when we tell those thynges which we had rather in very dede kepe secret then disclose, if the matter it selfe enforced not vs to vtter that which lyeth hyd in our stomakes. Nowe what came of it that this man did thus blase abroad this miracle: Truly by reason thereof, euery man conceyued suche an opinion of the Lorde Iesu, that he could not now for the great throng and pcase of people that thither resorted, openly enter into the citie, as he was wont to doe: but was constrained to auoyde the good townes, and make his abode in the wilderness. Suche as goe about to get a name and gannes by iugging castes and woozkyng of Magicall myracles, desyre to be in those cities, wher eas mosse haunt and resorte of people is. But our saviour Iesus, in that he oft tymes sheweth muche assembly of people, plainly teacheth vs what we ought to do. He that is able to worke the myracles of the gospel, doeth not somuche desyre the great multitude, as the feruent mynde and affection of beholders. In great cities many resorted vnto hym for this purpose only, to desyre their eyes with newe and straunge sightes. No man foloweth Iesus into the wilderness, vlesse he long after hym with a certayne vehement desier and affection. He that forgoeth al pleasures of good townes, and foloweth Christ thorough rough and cumbersome places, foloweth hym to his great commoditie. For he that loveth hym vnfaignedly, doeth in all thinges folowe hym whome he loveth: thorough reproche, hunger, despoilyng of substance, banishment, imprisonment, tourmentes and death. And suche folowers of Christ, wer figured by those that came flockyng out of al countreies, and partes of Galilee, vnto Iesu: who kept hymselfe close, in desert and solitary places,

The paraphrase of Erasmus byon

¶ The .ii. Chapter.



BUT whithersoever a man flyeth, vertue hath euer her fame and glory following her, euen as the shadow followeth the body. For he that is vnfainedly good, can neuer be but one maner of man, and lyke himself. And as there is alwayes light, whithersoever the body of the sunne remoueth: euen so to what place soeuer true godlinesse remoueth, there is alwayes great reioyce of people. Now wilderness was no longer wilderness, after the lord Iesus the true light of this world, was gon thither. And yet the persons in whome is the power to worke the myracles of the gospell, ceaseth not (as muche as in him lyeth) to auoyde such places wheras muche people is assembled to beholde hym, for that he knoweth certainly what a perillous vice vainglozy is. Neuerthelesse the seru. in desyre he hath to helpe and do all men good, doeth oftymes cause hym though it be agaynste his nature, to haue recourse thither agayne. And by this meanes cummeth it to passe, that whyles a good man is compelled to remoue from place to place, the mo reffectueth benefite at his handes.

The text,

¶ After a fewe dayes also he entred into Capernaum againe, and it was noised that he was in the house, and anon many were gathered together: insomuch that now ther was no room to receiue them, no not so muche as about the doze. He preached the word vnto them, And there came certayne vnto him bringyng one sicke of the palsey, whiche was boorde of foure men. And when thei could not come nye vnto him for prease, they barouered the roote of the house that he was in. And when thei had broken by the roote, they did (with cables) let downe the bed wherein the sicke of the palsey lay. When Iesus sawe theyr sayd, he sayd vnto the sicke of the palsey: sonne thy sinnes be forgiven thee.

Wherfore Iesus grayng vs ensample bothe to flye bayne glozy, and also continually to do good to our euenthristen, within fewe dayes after returned agayne to Capernaum, from whence he seemed to be dyscuen alway befoze, by reason of the great importunitie of the people, whiche euen in the night tyme lay about the gaces of the house wherein he sojourned. For as he made Bethleem muche remoued by his byrthe, and Nazareth very famous by his education, and the countrey of Egypt happy, because he fled thither for his preservation and safegarde: so did he as it wer adopye and choose Capernaum to be his countrey, bothe by his ofte tarrying there, and also by shewing of many fayer myracles in the same. He cam agayn hither in maner by stealth, and byrthe kepte hymselfe secrete in a house; befoze it was known in the citie that he was cum. But as the Sunne can not be hyd, so the Lorde Iesus can not be kept close and secret. The rumour whiche (as it is commonly seen) rose of a fewe persons, had now blowen abrode throughout the whol citie, that Iesus was in the house. And furthwith thither flocked such a multitude of people that all the house was fylled, and not onely that but also the porche, and all the places about the doze wer not sufficient to receyue them. It is a blessed house whither Iesus is cum to dwell, and neuer departeth thence agayne.

That house is the church. For Capernaum beareth the figure of the whol worlde, wheresoever the Gentyles inhabite. Certes at Ierusalem the Jewes cast Iesus out of the temple, and among the Gentiles, the kingdome of hea-

uen suffereth violence, and the multitude of all sortes of people entereth into it, after a certayne forcible fashion. The Christian Soules sitte about the gates, greatly desiring to be admitted into the Lordes house, muche hungering and thirsting after the rightuousnes of the kyngdom of heauen. And verily Iesus excludeth no manne from this house, neyther poore, nor ryche, whollie nor sicke, so that he haue a vehement desyre to heare hym. Wherefore the Lord teachyng vs that we ought alwayes chespe to care for our soule health, and afterwarde for our bodys, fyrste of all ministered vnto them the doctrine of the gospell, wherewith the diseases and maladies of the soule are cured. For this cause suche as are disposed to geue almes to the poore, do very well, if they geue them fyrste a bypse exhortacion, that maye make them the better in mynde and soule, and then departe with theyr charitie. For the common sort of people be of suche a disordered iudgement, that they are more desirous of those thynges whiche are expedient for the body, then of those that pertain to theyr soule health. The lord evidently declared vnto vs by his example, that our chief care oughte to be for that parte, whiche is the chiefeste parte or porcion of man, in that he fyrste taught, and then by and by healed suche as were diseased. Nowe whyles Iesus was teachyng, and busye about curyng the diseases of theyr soules, there came vnto hym certayn men, byynging with them one that was sicke of a palsey, whose synowes were so resolved in all partes of his body, through the violence of the disease, that he could not styre out of his bed, but was fayne to be caried thither vpon four meynes shoulders. Here hast thou plainly set out, the very ymage and figure of a minde, whiche is by worldly lustes and desires made so womanlyke, and dissolute, that it can in no wise lift vp it self to do any thyng that is good and godly, but lyeth still in the bedde of lowe and filthy cares, and neuer remembreth any thyng that is hygh or celestiaall. Nowe when they sawe howe they coulde not for ptease of people that fere so thicke about the gate and porche, byyng this sycke man to the sight of Iesus, they lifted him vp vpon the house, and after they had remoued the slates, and made a way in, they let him downe bed and all, with a long corde, and layed hym at the feete of Iesu, nothyng doubtyng but that he of his great merce and goodnesse, woulde help the selic wretch, as sone as he once cast those his pitiful eyes vpon hym, and beheld howe he laye in his bed lyke a quicke karkas, impotent, and benumbed in all his tymmes. Iesus sawe this miserable person, euen before he was broughte vnto his presence, and knewe rightwell the great faith of those that brought hym. He coulde if it had liked him, without leuynge of or breaking his tale, haue signified his pleasure vnto them, by whom he had luste, in this wise: Let the sicke of the palsey arise, and being sodainly healed, carry home his bed agayne. But his will was to shewe all men there present that piteous sight, and also to declare of what great strength and efficacie true belief vpon hym is with almyghty God the father. The disease was incurable, and of long continuance: the cummyng to Christe very cumbersome. And yet the gracious goodnesse of the lord, toynded with lyke power, put them in a sure hope to obtaine theyr request. Wherefore after he sawe theyr notable sayth, the more he perceyued the man to be diseased in soule then in body, the more pitie and compassion he toke on hym. Every man thought him in a miserable case that thus lacked the vse of all his membes: but more miserable was his soule, beeyng in

Desyred
the word
vnto them

And there
came certayn
vnto hym.

wher Iesus
sawe theyr
sayd. &c.

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subjection and bondage of sinne. They looked after nothing els but that the poore wretche should be restored to perfect health of body, which was a thing farre aboue mannes power. But Iesus being highly pleased with so notable a faith, and therfore willing to make hym all, and in euery part whole, turned vnto hym, and sayed: Sonne, thy synnes are forgiven.

The first. But these were certayne of the Scribes sitting there, and thynnyng in theyr hertes: Why doeth he speake these blasphemies? Who can forgive synnes but God onely? And immediately when Iesus perceyued in his spirite, that they so thought within themselves, he sayeth vnto them: why thinke ye suche thinges in your hertes? For it is easier to saye to the sicke of the palsy, thy synnes be forgiven thee, or to saye, arise, take vp thy bed and walke. But that ye may knowe that the sonne of man hath power in earth to forgive synnes, he saith vnto the sicke of the palsy: I saye vnto thee, arise, take vp thy bed, and get thee hence vnto thine owne house. And immediately he arose,ooke up the bed, and went forth before them all, insomuch that they were all amazed, and glorified God, saying: we neuer sawe it on this fashion.

There were present in that assembly, certayne Scribes, who for the knowledge they had in the scriptures, were neuer the godlyer, and better in their living, but rather more inclined to surmise matters agaynst hym. They had learned of the booke of the Prophetes, and Moses, that it pertaineth to God alone to pardon synnes. For the priest dyd not release sinne, but made intercession vnto God for other mens offences, and that not without sacrifice. Because the Scribes knewe this right well, they had suche secret thoughts & imaginacions with themselves: What newe saying is this that he speaketh, whiche neyther Moses, nor Aaron, nor any of the auncient Prophetes, durst presume to speake. For he sayeth: thy synnes are released. Trulpe he is a blasphemous person agaynst God, that thus taketh vpon hym gods power. The law commaundeth sum offences to be punished with death. And other sum there are, for the whiche satisfaction is made with burnt offerpynges, and diuers other kyndes of sacrifices, by the mediacion or intercession of the priest: But he passing nothing vpon suche rites and ceremonies, doeth at once forgive all synnes with bare worde of mouth. This thing that he taketh vpon hym, and promyseth, pertaineth not to manne. It lyeth in Goddes power alone to performe it. Surely they were offended with the unbecallitie and weaknesse of his manhode that they sawe, and therefore coulde suppose nothing of hym, aboue the state and condition of man. Neither had the vulgar people any greater opinion of hym, which yet by reason of theyr simplicitie, were not so much enclined to prycke quarels, as the other were. The spirite of this worlde putte those thoughtes in theyr myndes, who whyles they sticke harde to the letterall sence of Moses lawe, were farre from the spirite and true meaning thereof and were sonnyng the more vnapt to be taught the same, because they thought themselves very well skilled in the scriptures: in so much that the same thing hath here also place, and is verified, which we see chaunce among papistes, and singing men, who are wounde to take lesse for teaching of one that is altogether rude and ignoraunt in theyr art or science, then for hym who hath ben euell instructed of an other mayster in the same: and the reason is because in teaching of the ignozant, there is but one labour to be taken: where as if a man take vpon hym to instruct the other, as it is the firste, so is it the more paynfull labour to teache hym to forget what he hath learned before, then to teache hym. And these vngodly thoughtes, they of a certayn worlde ly possesse, kepte in theyr stomakes for feare of the people, in whose presence they

they muche aduanced and magnified themselves for theyr great knowledge & vnderstandyng. The Lord Iesus who rather desired to declare his diuine power by deedes, then to vetter thesame by wordes, because he woulde plainly shewe vnto the Scribes howe there is nothyng so closely hydde in mennes brestes, be they neuer so subtle and craftie, that his holy spirite (which searcheth, and thoroughly seeth all thynges) knoweth not, tounted hym vnto them and as though they had spoken out those thynges, whiche they inwardlye thought in theyr mindes, sayed in this wise: Why haue you suche flagderous (imaginacions in your hertes? why do you rather iudge me by this weak and feeble body of myne, then by my deedes?

And thus
saith: that
Iesus per-
ceyued in
his spirit.
¶

Why do you not gather of these my wordes which you see with your eyes and cannot deny, that those thynges are of trouth, whiche can in no wyse be sene with your co:pozall eyes? you are offended with me because I sayde: Thy spynes are forgiven: and deme it to be a vayne saying, and of none effect, because you see not the efficacie therof, whiche putteth forth and sheweth it selfe in the soule of man. But you that haue your bodily eyes whole and faultlesse haue spiritual eyes faultie and blemished.

What yf I speake like wordes vnto the other, and make the efficacie thereof appeare vnto your eyes? Is it not then reason that you beleeue the thyng whiche you see not, beyng thereunto enduced by the thyng you see? There is nothing that man can easelye do, then speake: and contrarilye, there is nothyng so harde, as to perfourme what is spoken. God alone ca as easelye do þ one as the other. And though hyther to he neuer gaue this power to manne, yet it is not oute of his power to geue it to whom it pleaseh hym. And long sithens he promysed by the prophetes that he would sende his Messias, who should cure the diseases of the people of Israel, and abolishe and cleane take awaye synnes. Therfore regarde you not this symple bodye of myne, lyke in all poyntes to your: neyther beholde ye my garmente, not decked & tynned with phylacteries, and embroudered hemes: nor yet my speache nothing differing from other mennes. Let the thyng self be the grounde and foundation of your iudgement. It is no maysterie for a man to saye vnto a synner: Thy synnes are pardoned. And it is lyke easy to saye vnto þ sicke of the palsey: Arise, take thy bed and walke. You haue hearde me speake the one sayng and fynd faulte therewith. Howe heare ye the other, which ye cannot lykelike fynd faulte withall, when you see evidently with your eyes howe the thing en- sueth immediatly of my wordes. And this will I do: not to boast and brag vpon my power, but to the intent you maye perceyue that God hath geuen power vnto the sonne of manne, who appeareth vnto you an vnderlyng and a weak person, to release synnes with wordes, (which power your priestes neuer had) and that not in Jewrye alone, but also in al regions and countreys of the world, in suche wise that whatsoeuer he releaseth in earth, is released in heauen: and whatsoeuer he leueth not in earth, the same remaineth still bounde and vntyred in heauen. You haue no cause to picke quarels, and sumple matters against me but to reioyce and be glad for your singuler welthe and comoditie, if god of his infinite mercye haue increased his bounteous goodnes towards you. If you saye that God cannot thus do, then do you derogate or diminish his Maiestie. If you saye he will not, you offende his goodnesse. If you saye he doeth not, albeit he hath once promysed so to do, the

But that ye
maye knowe
that þ sonne
of man. ¶

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do you make hym a lyar. finally yf you be boyde of belefe in suche thynges as are spiritual and pertaine vnto the soule, wheras ye can not thwarte and caupill in the thynges you see doen befoze your eyes, then do you plainly declare your obstinate malice.

He spake
vnto a sicke
of the palsey.
cap. 11.

When Iesus had spoken these wordes, and they diligently marked what he would do, he turned hym to the sicke of the Palsey, and sayde: I saye vnto the, arise, take vp thy bed, and go hence into thy house. And he had scarce speken these wordes, but an effectuall vertue therof manifestly ensued. For the sicke manne began not by litle and litle, and at the length with muche a do to moue hymselfe: But as sone as Iesus had spoken the worde, he rapted hymselfe, and stode vp as lustie and couragious, as though he had neuer felte any Palsey at all. Then lifted he vp his bedde, and layed it on his shoulders, and so went out through the preece of people, shewing the al a newe sight that neuer had bene seene befoze þ day, in as muche as he who was a litle befoze beddyed, and caried lyke a dead carcasse on fower meynes shoulders, was now cranke, and lustie: yea and able ynough without anye helpe, to carrie so great a burden. They made him rounne to go oute, who woude geue him none to cum in. And both these thynges were right expedient to be doen. fyrste that the people shoulde not let hym haue entrance, because to make the greatnesse of his saythe manifest to them all: then þ rounne shoulde be made hym to go out through the myddest of the preece, because euery body might see this wonderfull sight and miracle. The scribes saw these thynges, and were not onely neuer the better therfoze, but also more enuious, & maliciously set against Iesu. The residue, so many as were present, being greatly amased with this straunge miracle, glorified god, who had geuen such power to man, with bare worde of mouth both to forgiue synnes, and also to heale an incurable disease, truly confessing that among all the marueylous dedes, whiche were eyther reported to be doen of the holy men that were befoze theyr dayes, or els of such as liued in theyr tyme, there was none comparable vnto this. Now if we stand still many tymes when we see thynges wrought by grauers, & paynters, & diligently behold and beweue every point of the workmanship, alwayes espying some newe thing, that we sawe not before: we thinke it right expedient þ we staye & tarrye here a while, to behold this notable sight, & with godly curiositie, to consideze euery thing: because whatsoeuer the Lorde dyd in earthe, he dyd it for this purpose, that we studyng the mysteries therof, shoulde picke out for our instruction, what so euer conduceth to vertuose and godly liuing. And this shall we doe with muche more profite, if we first consideze what was outwardly shewed vnto the corporall eyes: then what was signified by this figure to be inwardly wrought in mens soules. Let vs therfoze first of all ponder the violence and greatnesse of this dyscase, whiche the lord Iesus cured with worde. For the palsey is nothing els but a noysum humour, that taketh and assopeneth the sinowes of the body, whiche are the instrumentes of mouing, so that he that is sicke of this dyscase, hath members not to vse, but to payne hym with greuous burden, & doeth almost appeare to be a liue carcasse liuyng only to his payne & torment. And for þ most parte, this dyscase either ridderth a man sodainly out of þ world or els if it chaunce not so to doe, then after long continuance it maketh an end of him, with a more cruell and paynfull death: and is one of those diseases, that the phisicians rechen incurable, and for that cause will

not

In somuch
that they
were all a-
mased.

not by theꝝ good will, medle with all, oꝛ els if they aſſaye to oꝛeſſeue it, then at the length, after they haue a great while ſtriven therewith in vayne, they as the weaker parte, geue it ouer, & forſake theꝝ cure, ſpecially if the ſayd diſeaſe haue once taken not one oꝛ two partes, but þ whole body. Now how incurable this mans diſeaſe was, it plainly appeared in þ he kept his bed continually, and was borne lyke a dead carkas, on ſower mens ſhoulders. & furthermore this kinde of diſeaſe, manye tymes maketh a man ſpeechleſſe & alſo febleth and dullerh the quickneſſe of the wꝛt. And ſo did it ſee(as it ſeemeth) with this patient, who albeit that he was in this yuell taking, yet neuer deſired he the loꝛde to helpe him. Who is ſo hard harted, whom ſo pitiefull a ſight woulde not moue to compaſſion? who woulde not thinke ſuche a one to be in better caſe dead, then after this manoure aliuẽ? But now, chꝛiſtian man, beholde a lytle whyſe with thy ſpiritual iꝑes: and conſidꝛe how muche woꝛſe is the paſſey of that mannes ſoule, whoſe powers are altogether entangled with the moſte trifling cares of tranſitory thinges, and woꝛldly vanities, in ſo muche that when he ſhould doe any charitable deed oꝛ woꝛk of mercey, then is he altogether benumbed & taken with a paſſey ſo that he hath neyther handes to relieue the poꝛe at theꝝ neede, noꝛ feete to goe to Jeſus, noꝛ tongue to deſire his ſauour to helpe hym: but as one cleane dead to Juſtice is carried about hither and thither, whitherſoeuer it pleaſeth the ſenſuall luſtes and appetites of his body, whiche be as it were his porters, to carry hym. What ſhall the ſay ſoule do, which becauſe it is altogether diſſolute, and weakened by ſuperſtuitie, by carnall pleaſure, by inoꝛdinate deſire of vayne gloꝛe, and woꝛldly riches, hath no ſtrength at all to liſte by it ſelfe from the filthy cares of this woꝛld, to the ſoule of heauenly thynges? It is altogether faſtened to the naughty bed of carnall luſtes, and therein lieth, & reſteth. And being in this caſe, it ſcarce paſſeth mannes power to helpe it. Only Jeſus is able with his almighty commaundement, to put awaye all the violence of this diſeaſe. Wherefoꝛe we ought to reſoꝛte vnto this phyſician vnto whome no diſeaſe is incurable, but not without a greate ſapthe, whiche may doe ſo muche with him, that this patient was holpen euen foꝛ the beleſe of other men. They prayed not with woꝛdes, but yet wet they earneſte ſuters in deed. When ſapth hartely deſireth any thyng of Chꝛiſte, her request is very affectuall, and no meruaile ſyth that euen we moꝛtal men, ſele great carefulneſſe in our myndes (ſuche are the naturall affections of man) when we ſe one that hangeth vpon vs, with all his harte and mynde, & hath put his ſure coꝛfydence and truſt in vs. God requireth of ſinners, neyther burnt ſacrifices, noꝛ offered gyftes. Only acknowledge thy ſickneſe and truſte in thy phyſician: and yet no man can make the able thus to doe, but god alone. Foꝛ after that he of his inſtimable goodnes, hath once decreed to heale the ſoule takẽ with the paſſey, he fyrſt of all putteth into it a certayne wonderfull heauyneſſe & ykelſommeſſe of ones ſelfe, in ſo much that the ſinner hateth himſelfe, and is wꝛy of his foꝛmer lyfe. Nowe he ſeeh in what ignoꝛaunce and darkeneſſe he hath ben of long ſeaſon, what greuouſ offences he was wonte to committe, and abhorreth himſelfe, and woulde without doubte, be in better diſpayꝛe of ſaluacyon, vnielle he that put in the vinegre of ſoꝛowe, had alſo giue him the oyle of good hope. The juſtice of God, ſoꝛe troubleth the ſynnefull ſoule. It thꝛeat-
c.iii. neth

The paraphrase of Erasmus vpon

neth with hell and damnacion. But on the other syde the remembrance of
 the goodnes and great mercy of God, calleth backe the sinner from despera-
 cyon. For that god seeketh not the death of a sinner but willeth rather that he
 tourne and lyue. The lord Iesus who restored the lawe of nature, and
 destroyed not Moyses lawe but made it perfite, did also applye hymselfe
 to the common reason and iudgement of the vulgare people. As the posion
 ministred by a faythfull physician, soe heareth the whole bodye, and byngeth
 it out of quiet, specially in a ieperdous disease, and the more it worketh, and
 troubleth the patient, the more hope is there of health: euen so the nearer vnto
 desperation the penitent sinner is, the nearer is he to his soule healthe, Je-
 su being his physician. Nowe marke me well a shamefast vnbashfullnesse.
 For shame, as it is commonly sayde, is vnprouisable to the meane man.
 Shame putteth awaie shame, euen as one nayle dyueth out an other. It is
 an vnprouisable shame that causeth a man to hyde and kepe secrete his sick-
 nesse. This shame is put awaie by the longe weccinelle of the disease, and the
 great hope that a manne hath, to recouer his health: and nowe is he not asha-
 med to confesse his sicknesse, because he is ashamed to be sicke. What manne
 yf he be greuously diseased in his bodye, hath any regarde of shame at all?
 Dooe not menne in suche case discouer, euen the mooste pryncipall membrs of
 theyr bodyes, a suffer the physician to handle them? Lyke affection of minde
 is in hym, who hath begonne to knowlege the fylthie disease of his soule. For
 what letwder pageaunte or pranke could there be played, then to clime vp
 vpon another mans house, to cast downe the tiles, to make an hole, and con-
 uey doune from about a fowle lothsome sight that every body abhorred, and
 lay it befoze all theyr eyes? What woulde y proude pharisey haue sayde here?
 Certes he woulde haue cryed: Oh vilaynous dede: and ouer this haue rayled
 out of measure agaynst theyr lewdnesse, who had contraty to the common
 lawe, made an hole, and forciblye entred into an other mans seuerall house,
 and with suche a deadly sight, bothe interrupted the holy preaching of god-
 des worde, and also defiled the eyes of the audience. He woulde haue com-
 maunded the harkallye sicke man to be had away, and then haue all to wash
 shed himselfe with water. But with those thynges, in as muche as they were
 an euident pzoofe and argument of a notable saythe towards him, the Lorde
 Iesus was hyghly delighted, whiche they that crake vpon the righteousnesse of
 Moyses lawe, woulde haue bene offended with all: in somuche that he, and y
 not loking to be despised, healed this miserable creature: and fyrst of all he cu-
 red the diseases of his soule, whiche are synnes, and then forthwith deliuered
 his body of the palsey, because that as there are many vices, whiche after they
 haue taken theyr begynning of the body, doe from thence redounde into the
 soule: so it chaunceth oftentimes that the body is infected with the disease, that
 is first bred and ingendryed in the soule: as when lecherie whiche is engendryed
 of the humours of the fleshe, defyleth the soule, and from thence returneth a-
 gayne her maladye and euill effect into the body, there causyng either the pal-
 sey, or the fallynge euill: or els when that enuie, whiche taketh her begynning
 of a vticious soule, dothe also wast the body, and byng it to consumption. He
 onely is able to cure bothe the partes of man, which made bothe. Here is it
 also to be consydered, howe greate was the largesse of Iesu in forgyuynge of
 synnes. For when he saithe: thy synnes are remitted, he leaueyth the all together.

Apyther

Neither is there any mention made of the merites past, nor any requiring of sacrifices, or satisfaction, but mention of saythe only. It is mough humble to haue cum to the feet of Iesus. That man hath made sufficient sacrifice, who with perfecte saythe hath shewed him self vnto Iesu, then which sacrifice, there is none moze acceptable vnto him. The sicke of the palsey was wholly displeased with himselfe, bothe for that he knewe his owne sinfull lyving, and also because his body was oppressed with so miserable a sickness. All his trust was in the mightye goodnes of Iesu, who made hym all whole because he wholly committed himselfe vnto this physician: he considered not how incurable was his disease, but only regarded how myghty, & good, was the physician, vnto whome he comytted himselfe. Nowe what hope of recovery is there in those persons, that cherysh and make muche of theyr disease, that flye out of the physicians sight, yea that hate, and abhorre him: If thou be ashamed to acknowledge thy sykenesse to a man physician, or els if thou haue any mistrust in him, who peradventure when he knoweth thy sickness, will rather hit the in the teeth therewith, then cure the same, yet hide it not from Christ, who discloseth no mannes offences, but healeth all men, and that frelye: and thus do thou to thyntent it maye lykewyle chaunge vnto the, as it chaunced to the sicke of p palsey. what did he: He al thynges now turned cleane contrary, liſted vp his bed on his shoulders, as one ruling his sensual appetites and passions, which he serued befoze. For this is the very thing that is meant by bearyng of the crosse. This is it that is vnderstand, by crucifying the flesh with her vices and concupiscences. Nowe neadeth he no moze slower porters to carry hym. He walketh on his owne feete, whithersouer p spirite of Christe leadeth hym, neithet goeth he, but whither he is commaunded to go. For what is it to walke, but by continuall increase of vertue, styl to goe forwarde, and euery daye to wax better and better: what is it to retourne into the house from whence he came, but to knowlege in what case he came out from thence, and by whose benefyte, he returned thither agayne soodainly chaunged, & altered bothe in body and soule. For it is the propeertye of the phariseis, to dwell with out in streets, market places, and whereas conuenticles and unlawfull assemblies be. He dwelleth at home in his owne house, whoso knoweth howe nought and vertuelesse he is of himselfe, and wholly ascrybeth what vertue and goodnesse soeuer he hath, to the free liberalitie of our sauour. Nowe will I dismisſe the from any lenger beholding of this sight, after I haue reherſed vnto the by waye of epilocation, the persones of this scene or pageaunt. The speke of p palsey, and they that carrye hym, be made namelesse through theyr great saythe, and obtayne theyr petition. Iesus is so muche deſyred with theyr saythe, that euen of his owne accorde, and not deſyred of them, he doubleth his benefyt. The symple and vlearned people, discerning nothyng in hym, whom they beleued to be nought els but a manne, only meynelyeth at the power of God. The scribes alone mutter softly with the selfes agaynst Iesu. Let vs therfoze excheu the ensample of the sayde scribes, who whyles they studie to aduaunce theyr owne gloye, got about to buske the gloye of Iesu. Let vs be of the symple sorte of people, and with them glorifie God, not only if it please hym at any tyme of his great mercifull goodnesse to heale the infirmities of our soules, but also whensoever we see any other, throughe his sayde bounteous goodnes, forſake theyr olde vicious lyving, and cumme to amendeſſence.

The paraphrase of Erasmus vpon

The tenth.

¶ And he went againe vnto the sea, and all the people resorted vnto him, and he taught them. And as Iesus passed by, he saw Leuy the sonne of Alphaey, sitting at the receipt of custome, and sayde vnto him: folow me. And he arose and folowed hym. And it came to pass that when Iesus sat at meate in his house, many publicanes and synners came also together at meate with Iesus, and his disciples. For there were many that folowed hym. And when the scribes and pharisees saw him eate with publicanes and sinners, they sayd vnto his disciples: Howe happeneth it that he eateth and drinketh with publicanes and synners? When Iesus heard that, he sayde vnto them. They that be whole haue no neede of the physician, but they that are sicke. I came not to call the righteous, but synners to repentance.

After this so notable a miracle was wrought at Capernaum, Iesu, to thence he might dooe good to moe, departed thence againe, and went to the sea. He dyd not conuey hymselfe awaye, because he woulde not helpe men and doe them good, but whyle he forsoke the vncutable scripbes, he prouoked the godly by his departure, the more to desyre his presence. For there likewise resorted a greate number of people vnto the sea, teaching vs that we ought in lyke manoure to forsaake all thinges, & folowe Iesus whithersoever he goeth. For he is euery where a saynour, whether he be resident in cities, or trauaile thorough tounes, and villages, or contynue in þ wilderness, or goe vp to mountaynes, or come downe into the playne, or els repayre to seas and waters.

And as
Iesus pas-
sed by, &c.

¶ And as he there walked, he passed by a certayne custome house, where those are wont to see that demaunde custome, and tolle, of suche as passe by: and espied in that house a certayne manne named Mathew, who was also called Leuy, the sonne of Alphaey, sitting at the receipt of custome, for he was a publicane or customer. And albeit this sorte of menne was euery where muche hated of the people, yet specially among the Jewes, they were counted abhominable. For they vse to by this office of the prynce, for an vnrasonable summe of money, and therefore to content theyr aduantage and gayne maye be the more, for the moste parte they take and extorte of al menne, without pittie and conscience, and put manyers, and wayfaring menne to muche busynesse, vnto whome many tymes damage, and despayre ynough otherwyse happeneth. There were verie many among the Jewes, who denied that the Jewes being the holie people of god ought to pay tribute vnto the Emperour, since he was an heathen prynce and a worshipper of Idolles. And for this cause they greatly abhorred the Publicans, who to haue the gaynes of the money whiche they leuied ouer and aboue that was due, serued hym in gatherng of toll and custome. The lord which had before imbrayded þ scribes with theyr vnbeliefe, for that they murmured against his miracle, whereas the simple people glorified and praysed god therfore, because he woulde nowe estone the herte that none be farther from true holynesse, then suche as thinke themselves perfyte holy menne, called Mathew out of the custome house, and commaunded him to folowe hym. Mathew being sodainly chaunged, and made a newe man, forsoke his gayning state, and folowed pooze Iesus, to content he might be enricthed with the riches of the gospel. All men did not so greatly merueyle at this facte, and yet was it in deede more wonderfull then that, whiche they so muche merueled at a lytle before, when the sicke of the palsey was healed. For consydre we well what a palsey he hath whose mynde is fastened to conetousnesse, Nether is it knownen howe in-
crease,

And he a-
rose and fo-
lowed hi. &c.

terrate, and busye, the accomptes of publicans be, and therefore that he sodeinly chaunged went out of his custome house, forsaking all that euer he hadde, and following Iesu, was more to be merueilled at, then the sycke of the palsy when he whipte out of his bed, and went home vnto his house. The pharisey heareth Iesus reasoning or disputing on many matiers, and seeth him worke sundry miracles, and yet distrusteth, and murmureth agaynst hym. The publicane who neuer heard ne sawe suche thynges before, obeyed thonly worde of Iesu. And beholde an other occasion, wherby bothe the wickednesse of the phariseis, and also the bounteous goodnesse of Iesu maye the better be set forth and knowne. For Mathew being now the assured disciple of Iesu, to theent he myght commend his maister to moe, and byng suche as wet his late companions, and felowes of the same state and condicion that he was, to the lucre of the ghospell, was not asfearde to desyre the lord that he woulde bouchefafe to be his guest at home in his house. Iesus lightely condescended vnto his request, because that before he so wyllyngly obeyed when he was called. Mathew supposyng that he had obteyned no small thyng, prepared a right gorgeous and a royall feaste, whiche shoulde suffice a great many, that is to wete, certayne disciples whom the lord had now gathered, and besydes them diuers other, whiche then folowed Iesus and went with him as bidden guests to this feaste: and many publicans, pea and sinners to, whom for olde familiaritie and acquapntaunce Mathew had bidden thereunto, being nothing ashamed what manoure of companions he once had, sithe he was the departed from them to an other felowshyp, for he trusted it woulde cunime to passe, that lyke as he was called of the lord, so shoulde he throughe the lordes mercyfull boacion, haue many of them scholeselowes with him in learnyng the doctryne of the ghospell wherby is geuen aboundaunce of heauenly treasure) who were before his felowes in vicious liuing, and getting of flaundersous gaines. He receiued this great confidence through the gracious goodnes that he perceiued in Iesu towards all menne. Truly it was mere this shoulde be a great feaste, which represented þe churche that shoulde be gathered together of the gentiles. For the feastes of the Jewes be small, and receivable but of fewe persons, because they onely folowe the fleshe or littell sence of the lawe, where as the spirite and true meaning thereof, dylateth it selfe in most ample wyse, and receiueth al sortes of people. All menne loue libertie and haue neede of mercy: fewe haue rightuousnesse, and yet did the phariseis chalenge the same notwithstanding they lacked it, and were in very dede vnrightuous: who when they sawe Iesus feasting with publicans and synners (whome they as menne of great perfection and holynesse would not bouchefafe so muche as to speake vnto) went vnto his disciples, being then but simple ignoraunt persons, and suche as they thought might easily be plucked from theyr maister: and then dyd they hunt after and assaye to wyne with theyr venemous whisperyng. Wherby (if they) doeth your maister, whom you (John forsaken) folowe as the more holy and perfite manne, eate and drynke with synners. Since that the communion of table is the greatest token of familiaritie that maye be: Hath not he red this scripture folowing: with the holy thou shalt be holy, and with the froward thou shalt be froward: Doth not he consydre how that by reason he is thus familiar, kepeeth company with sinners, he doeth encourage them to continue still in sinne, whiche els peraduenture, if means woulde auoyde theyr compaignie,

And it came to passe that when Iesu was called.

And when the scribes and phariseis sawe Iesu eate with publicans.

The paraphrase of Erasmus vpon

When Iesus
saith that
he saith so.

companye, woulde amende theyr lyues: When the disciples, who were as yet
tawe in theyr profession, had no ready answer to make them, but onely with
a simple playne sayth hanged vpon theyr Lorde, then Iesus (vnto whom ney-
ther the secreete wordes, nor yet the hid thoughtes of the phariseis were unknow-
en) made answer for them in this wise: **¶** You phariseis, why do you grudge
and murmur agaynst me, for that I rather feast with them whome you take
for wycked and abhominable persons, then with the priestes, scribes, and pha-
riseis? The physicians are praysed who being themselves in good health go yet
vnto the sycke when they are sent for: And am I blamed for goyng vnto them
who acknowledge the disease of theyr soule, and desyre a physicia to cure them?
Suche as are in good health do not quarrell with the physician and saier: Why
vyshest thou suche, and suche, & not vs? For they that are whole haue no nede
of a physician. The facultie of physicke muste alwayes be ready for those that
be cypill at ease. These folkes whiche acknowledge theyr disease, are ryght glad
that the physician is cum. For you sawe by that I did vnto the sicke of the pal-
sey, howe I haue power geuen me to take away synne. You that think your
selues whole, and take vpon you to be rightwisemen, haue no cause to quarrell
with the physician if he cum not vnto you. I was sent into the world, to take
awaye the synne of the world. Whoso knowleagedh his sicknesse, and desiredh
the physicians helpe, him will not I fayle at his nede. Nowe he that thynketh
hymself faultles, yf he be in a right beliefe, neaderh nothing that I can do.
But if he be deceyued in his opynion, or els knowe right wel his inward infir-
mitie, and yet dissembleth thesame, then is he paste all hope of recouery. And
for this cause the physician should but lose his labour, if he went vnto hym.
For who can heale a manne agaynst his wyl? Therfore the physician is vnr-
iustely reprovied, yf he folow the rules of his facultie: but they are very incur-
tuous, who when themselves are in good health, haue great disdayne and en-
uy that the physician should be present with the sicke. And this my factt ought
not to seme straunge and vncomly vnto you, whiche professe the knowledge of
the lawe. For you reade therein as foloweth: I wyl mercy rather then sacrifice.
God spake these wordes by his Prophete, signifying thereby that the carnall
iustice of the law, whiche standeth in abstayning from open offences and the
obseruacion of ceremonies, should be let asyde and abolsyhed. He that nether
committeyth murder, theft, nor aduouty, he that resteth on the Sabbath day,
fasteth vpon daies apointed, washeth, and maketh sacrifice, is righteous after
the estimation of man: But god requirerh another maner of righteounes, which
standeth in free beneficence or well doyng to our neyghbour, in forgyuynge the
that haue offended vs, in mekenesse and gentle demeanour. Now how farre
are they from this prayse, which do not onely themselves not helpe theyr neygh-
bour in his necessitie, but also haue great despyte, and bable agaynst it, yf anye
manne so do? God promised to sende you suche a Messias, not as should excell
the Phariseis in sacrifices, phylacteries, fastinges, and long prayers, for thos-
seuacion wherof they magnify & set out themselves vnto the people, but suche
a one as shoulde be beneficiall to all men, a lanternne to them that be out of the
way, a helper to oppressed persons, a comforter to suche as are in aduersity, a phy-
sicia to all that are cōtrite in herte, and finallye suche a one as should loyne vs
to god, those that seemed to be farre fro God: & contrarywise, declare that suche

I am not
to call the
rightwile
but sinners
etc.

as appered to be next God, and moſte holieſt, wer verie far from true godlyneſſe. With theſe wordes the lord Jeſus bothe ſtopped the mouthes of the phariſeis, and alſo taught his diſciples how charitably they ſhould demene themſelves toward ſinners. For this cauſe we are muche bound to the wicked phariſeis, who ſo oft prouoke the lord to expounde the doctrine of the goſpel.

¶ And the diſciples of John and the phariſeis did faſt: and they cam and ſay vnto him: why doe the diſciples of John and of the phariſeis faſt: But thy diſciples faſt not. And Jeſus ſaped vnto them, can the chylidren of the wedding faſt whyle the bydegrome is with them? As long as they haue the bydegrome with them, they can not faſt. But the dayes will cum when the bydegrome ſhall be taken away from them, and then ſhall they faſt in thoſe dayes.

Behold they went alſo vnto Jeſu certain of Johns diſciples in company with the falſe accuſing phariſeis. For they alſo wer attached with a ſpice of humane enuie, for that Jeſus ſemed to deſace the great eſtimacion of their maſter John, notwithstanding his life & rule appered to be ſtrapter then Chriſtes was, and that he had mo diſciples then thoſe other. Wherefore they went vnto Jeſus, & inuied vnto hym this capcious queſtion: why (ſay they) do Johns diſciples, and the phariſeis oft times faſt, and thy diſciples not faſt at all? Vnto this queſtion, becauſe they aſſailed hym and not his diſciples, the lord made a gentleſer auiſwer, then he did a lytle before, when he defended his diſciples: teaching vs hereby, that Chriſtian charitie whiche vſeth al myſideneſſe in the euils and diſpleaſures doen vnto herſelf priuately, is more diligent in defendyng other from the ſame. For the Chriſtian biſhop muſt be patiente, and meeke, in ſuffering al iniuries doen vnto his owne perſon: but yet oughe he with diligent endeouor to helpe his ſlocke, whenſoeuer it is in reuerdie. Wherefore Jeſus ſayd: You that haue diligently heard John Baptiſt preach ought to call to remembraunce howe he preached that I was the bydegrome and he the bydegromes ſtende. It is meete that al heauineſſe be away when the bydegrome is preſent.

Wholes is a ſeruaunt and no bydegrome, and therefore ſallinges wer conuenient for hym, becauſe the ſame doe cauſe ſadneſſe, and auaite myſthe. It is well doen that they faſt, whiche continue in the Synagog, beyng a ſeruaunt and not a byde. For ſuche haue not the bydegromes chaumber. But the free bozne chyldren, who haunte the wedding chaumber, can not faſt, as long as they haue the bydegrome hymſelfe preſent with them: becauſe theꝝ myſthe is ſo great, that it will not ſuffer them to remembre heauy thynges. He that for dread of punyſhment doeth his dutie, can in no wyſe be meate. Now the chyldren who haue receyued the ſpirit of libertie, perceyving that they are hearely beloued, and cared for of the bydegrome, he neuer carefull leaſt they offende in thoſe thynges whiche wer commaunded for a tyme, to men of a ſeruite nature: as for an enſample, in waſhinges in the obſeruacion of the Sabbath, in choyce of meates, in apparell, in holy dayes, in ſacrifices. They put theꝝ confidence in the myght and goodnes of the bydegrome who is able without all theſe thynges, to geue them perſeuering righteousneſſe. Spiritual beleeſe taketh away fleſhly carefulnes. Charitie that maketh all thynges pleaſant, cauſeth gladneſſe. The bydegrome hath his owne proper meate, from the whiche his companions can not abſtayne.

The worde of God, and the fleſh of the bydegrome, is the meate and foode of the ſoule, and his blood is the drinke of the ſame. Suche as cleaue nigh
vnto

Can the
chylidren of
the wedding
faſt. 26.

The paraphrase of Erasmus vpon

vnto me, are euer desirous to eat theyr fyll of this meat : and they that haunt the hydegromes wedding chamber. doe alwayes couet to be drunken with this drinke. But lyke as corporall meate causeth not ryghtuousnesse, euen so fastyng maketh not a man iuste : yea it is oftentymes seen that he whiche eateth his meate, is moze rightuous then the faster. Suche fastynges as are commaunded by the lawe, are full of heauinesse, and therfore displeasaunt to almyghthe God, who loveth a cherefull gyfte. He can in no wyse be merze & chereful, that feareth and trembleth. But whoso knoweth that he is set at libertie in these thinges, eyther to doe them, or not to doe them, and yet moued by charitie fasteth, thesame undoubtedly fasteth with great myght and gladnesse : not because his fastyng is so prescribed by the lawe, but for that charitie moueth hym so to doe. When my disciples are once cum to that strengthe of mynde, that I nowe goe about by my teachyng and preachyng to bring them vnto, than shall charitie cause them to doe moze of theyr owne free wyll, than now doth the prescription eyther of the lawe or els of John get of you by compulsion. But as yet they are not cum to this strength and perfection. They are yet tender and weak: for the presence of my body letteth them to attain thereto. The day that once cum, when the corporall presence of the hydegrome shall be taken away from them, and then being made stronger by receiuyng the holy ghoste from heauen, they shall not onely fast, and that of theyr owne accord, but also gladly and with right good wyll doe thynges, in the atchuyng wherof, moze strengthe and constaunt courage of mynde shall be shewed, then in fastyng. But forasmuche as this doctrine is spiritual, it can not be receyued of them, who al theyr lyfe long haue enured themselves with Iudaicall ceremonies. And for this cause I pyked out simple, and ignorant pong men to be my disciples. For I should but lose my labour if I did commit spirituall and heauently doctrine vnto these mindes, that are so superstitious in keping of carnal ceremonies. Old thynges best agreeth w old, and newe thynges with newe, the whiche if a man myngle together, he dooeth not onely labour in vayne, but also maketh those persons worse, whome he goeth about to refovrme. For it is better for them stil to continue in theyr olde superstitiousnesse, then whyles a man doeth his endeuour to bring them to the freedom of the spirit, to prouoke them (all feare of transgression lapped alyde) to committe sinne at libertie. For as it is moze adoe to teache suche an one any crafte or occupation, as hath conceyued a wyong opinion of hym self, thinking that he hath good skyll therein, and hath none at all, then hym who is altogether ignorant in the same: euen so is it the hardest thyng that maye be, to teache suche persons the ryghtuousnesse of the gospel, whiche for thobseruacion of certayn folyshe carnall ceremonies, beleue surely they haue attained perfite ryghtuousnes. And this doubles is the cause that I fynde fishermen, publicans, sinners, vnchaste women & Ethnykes, moze apt to learn this spiritual philosophy, then the scribes, pharisees & priestes, who suppose that perfite godlynes standeth in thobseruacion and keping of mans ceremonies. John as a mean betwene the old law & the newe, went about to myngle together two sundry doctrines. For he durst not commit this liuely philosophy, pure and vnmengled as it was, vnto them that were weake of mynde. Nowe all is weake that is humayne & carnal. And contrarily that is full of lyfe, vertue, and strength, whatsoever is godly, spirituall, and heauently.

Wherfore

wherefore unto my disciples (whome I chose rude and ignorant, to the end I might the sooner instruct them in this strong and purshful Philosophy) I prescribe none of these thinges folowynge: Eate these meates, forbeare these, now rest, now laboꝝ, vse suche apparel, touche not this thing, handle not that. And the cause is for feare least they woulde alwayes continewe weake, if they once learned of me theꝝ master to put any trust in suche corporall thynges. It is a thyng very vnprofitable to ioyne thynges together, whiche disagree one with an other.

¶ A man also seweth a piece of newe clothe unto an olde garment, els taketh he away the new piece therof from the olde, and so is the rent worse. And no man poureth newe wyne into olde bottels, els the newe wyne both burst the bottels, and the wyne runneth out, and the bottels are marred. But newe wyne must be put into newe bottels.

The text,

For there is no man so farre from reason, that if he be disposed to amende an olde garment wil sewe therunto a patche of newe clothe. And why so: certes for that he percepueth yf he should so do, he should bothe lose his new cloth. & also make the hole of the olde garment bigger then it was before. For being offended with the notable discrepantie betwene the piece of cloth sewed on, and the yll mended garmente, he straightwayes plucketh of the piece that he sewed to, and so the hole of the same garment gapeth fowler then it dyd before. Neither is there any man so folysly as to put newe wine in olde bottels. And why: because he seeth that he should sustain double losse thereby. For the new wyne wureth so frequently through the vehemencie of the fumes therein enclosed, that it breaketh the bottels being weak by reason of age, al to pteces: and so are bothe the bottels and wyne cleane lost, and spilt. Howe doeth he then proude bothe for the safetie of the one and the other? Trulye he putteth the newe wyne into newe bottels. Euen so they whose myndes haue of long time been accustomed to the naughtie wine of Pharisaical superstition, can in no wise away with the newe wine of heavenly & spiritual doctrine, but loth and abhorre the same, styll calling after a taste of the worse wine that hath been theꝝ accustomed bynke. And that Iesu spake the trueth herein, the Phariseis them selues many tymes declared by theꝝ deedes.

And no man poureth newe wyne into olde bottels.

¶ And it chaunced againe th it he went thorow the corn fieldes on the Sabbath dayes, and his disciples began by the waye to plucke the eares of the corne. And the Pharisees sayd unto hym: Scholde, why do they on the Sabbath dayes that whiche is not lawfull? And he sayd unto them, haue ye neuer read what Dauid dyd when he had need, & was an hungred, both he and they that wer with hym, howe he went into the house of God in the dayes of Abiathar the hie priest, and dyd eate the hewe bread, whiche is not lawfull to eat, but for the priestes onely, and gaue also to them which wer with hym: And he sayd unto them: the Sabbath was made for man, and not man for the Sabbath, therefore is the sonne of man Lord also of the Sabbath.

The text,

For as it chaunced on a certayne season that his disciples reauaped thorough a corne fyeld, and that vpon the Sabbath daye, on the whiche day it was a matter of conscience among the Jewes to doe any manner of worke, they wente before, and Iesus theꝝ master followed. And anon prouoked by hunger, they beganne to plucke the eares of the corne, and with the chafynge of theꝝ handes to rubbe oute the corne, and eate it. Howe heare howe the olde bottels were offended with the newe wyne of the libertie of the gospell, calling after the olde wyne of keepynge the Sabbath, that hadde cleane lost his verduce. For the Phariseis, who as menne very righteouse in theꝝ own conceytes folowed Iesus, beholdynge what the disciples dyd, wrong-

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The paraphrase of Erasmus vpon

salip blamed the Lorde in them. For lyke as the vertuousnesse of the scholars is a great commendacion to the master, euen so theyr misbehauour, and lewde catches are reproched and layed vnto those that instructed them.

They tolde the Lorde: and poynted vnto his disciples, as though they had don a greuousse offence, for that they brake the Sabbath daye, to the ende that he shoulde cause them to leaue worke, and by that meanes approue the Pharisaicall superstition: or els yf he woulde not so do, then myght they take some occasion to picke a quarell, or surmise some matter agaynst hym. The Lorde so defended his disciples, that he disproued the learned in the lawe of Moses, by the auctoritie of the lawe, and of his gentlenesse vouchsafed to teache them the true meanyng therof, whiche in dede deserued that they to be rebuked.

And he said
vnto them:
haue ye not
yet read, &c

With what face (ye he) do ye accuse my disciples, for that thorough constraynt of hunger, they plucke a fewe eares of corne, keeping by chaunce in theyr waye, for theyr reliefe and sustenance? lieth there is expresse mention in the very lawe it selfe (wherof you professe your selues to be teachers) howe Dauid when he was in lyke necessitie, dydde a thyng whiche foundeth muche more to the breach of the lawe then this. For he being almost famished, and in great daunger to perishe for lacke of foode, fled for succour vnto the house of God: and although he were a laye man, was not afrayed to bespeeke Abiathar, then chiefe of the priestes, to geue him those moste holy loaves called the shewe bread, the whiche it was not lefull for any man to eat of, but the priestes onely, and that but during the litle whyle they were within the precinct of the Temple, occupied about making of sacrifice. Abiathar was not here ignorant what the lawe had commaunded, and yet feared not he to deliuer vnto Dauid, and his trayne, the sayed holy loaves, to be eaten in the holy place. If you knowe not that this is scripture, or els yf you haue it not in memozy, howe than for shame dare you professe the knowledge of the lawe? If you knowe, and remembre it, why doe you in a lyke case quite Abiathar, and Dauid, yea and allowe theyr acte, and yet accuse my disciples as guiltie of an heynous trespass? If the rigorosities of the lawe did then geue place vnto the necessities of the neyghboure, when the lawe was of mooste force and strengthe, howe muche more then standeth it now with reason that the ceremonies of the same lawe, geue place therunto, whensoever charitable moueth a man to help his euen Christen?

Moreouer it is lyke wyse commaunded in the lawe, that euery man ought to loue his neyghbour with lyke affection as he loueth hymselfe. Nowe since this is the moste principall and greatest of all the commaundementes in the wholle lawe, why doe you then of an vntyghe iudgement break that whiche is chiefe, and alwayes continueth, for the obseruation of those thynges whiche are of leste value, and shall not endure for euer? The tyme once hath been when the Sabbath was not holy daye. And the tyme shall cum when to all true and Godly men, euery daye shal be lyke holy. But the time neuer was, nor neuer shal be, when it hath not or shal not be an holy dede for man to succour his neyghbour in his nede. The lawe forbiddeth murder. Truly he murdereth, who so when it lyeth in his power to saue a manne, doeth not succour hym at all. And this lawe is permanent, and shall continue for euermore.

The same lawe forbidderh also to worke vpon the Sabbath daye. Nowe what a wrong Hapen holynesse is this, yf a man whyles he feareth to breake the Sab-

the Sabbath, ſuffer his brother to perſiſte, when he wyl not ſicke to plucke out his aile fallen by chance into a dyche vpon the ſame daye, without anye feare, or ſcruple of conſcience to breake the ſeuenth, or Sabbath daye.

When Jeſus had with theſe, and ſuche lyke manifeſte reaſons, declared how aukewarldly deuout and holy they were, he added this generall ſentence: The Sabbath daye (ſe he) was inſtituted for mans cauſe, and not men made for the Sabbath daye. The ſonne of manne came not to deſtroye men, but to ſaue them. And for that cauſe hath he power, yea, cleane to take awaye the Sabbath, ſo ofte as mans healtly ſo requirerth. And that whiche I haue ſpoken of the Sabbath, is to be thought and deemed of all like conſtitutions. They were all inſtituted for a ſeaſon, to this ende, that the ſturdye and diſobedient people ſhoulde by little and little accuſtome themſelves to obeye goddes commaundementes, to thintent that they might by corporall figures, be brought, and as it were ledde by the hande, to the vnderſtanding of ſpiritual things.

He breakeſh the Sabbath daye godlyly, who nothyng troubled with euill luſtes, breakeſh it onely for the good zeale he hath to helpe his euen Chriſten. Faſtyng is a godly thing, but theſame is made vngodly, and deſectable, if it being only inſtituted for mannes ſoule helth, be abuſed to the diſtruction both of body and ſoule. Againe a bowe is a holy thing, but theſame is made vnholy, yf a man by reaſon of a ſuperſtitious mynde he hath to perſourme it, bee withdrawn from the perſourmance of ſuche things, as neuer appertayne to true godlineſſe. He doerh well, and lyke a good holy manne, whoſo maketh his oblation at the altier. But agayne that is an vnholy giſt whiche a manne offereth, befoze his neightbour he made at one. So is it alſo well doen to paſſe litle vpon the coulour, and faſhio of apparell, ſo oft as it behouerh a man ſo to do, becauſe man was not made for the garmentes ſake, but the garment fyrſt inuented for the vſe, and commoditie of man. In lyke manner meate is ordayned for mans cauſe, and not man made for meates ſake. Therefore it is leſfull to eate all kyndes of meate when mans neceſſitie ſo requirerth. For all theſe corporall things, wherein you put perſe righteouſneſſe, as your temple, ſacrifices, meate, clothyng, holy dayes, faſtynges, bowes, and offered giſtes, are vnholyly obſerued, yf for the obſeruacion therof, the healtly of your euen Chriſten bein any wiſe hurt or appaied. And againe they are well and holyly kept, yf charitie towardeſ your neightbour ſo requirerh, you nothyng regarde what ſo euer is carnall, but truly perſourme in your hartes, that whiche ſuche corporall things be figures & ſignifications of. Of ſuch manner of conſtitutions, Moyses was the miniſter, and not the auctour: the ſeruaunte, & not the maiſter. Suche as with a ſeruite minde cleue ſtill vnto him, do very ſuperſtitiouslye keepe thoſe thynges, that are comprised in the letter of the lawe. But they that ſicke vnto the ſonne of man (who is Lord ouer the whole lawe, and teacheth howe all things whiche were figured by thoſe corporall ſhadowes

And he ſayde vnto theſe: Sabbath, &c.

weſ and figures ought to bee obſerued after the ſpiritual ſence and meanyng) are free, and cleue diſcharged in conſcience from any longer obſeruing of ſuche Jewiſhe ceremonies.

The paraphrase of Erasmus byon

The thirde Chapter.

The text.

¶ And he entred agayne into the Synagoge, and there was a man there, whiche had a withered hande. And they watched him, whether he would heale him on the Sabbath day, that they myght accuse him. And he sayed vnto the man whiche had the withered hande. Arise, and stande in the myddes. And he sayth vnto them: whether is it lawfull to do good on the Sabbath dayes, or to do euill: to saue lyfe, or to kill? But they holde their peace. And when he had looked rounde aboute on them with anger, moouing on the blindnesse of their hartes, he sayth to the man: stretch forth thy hand: and he stretched it out. And his hande was restored euen as whole as the other.



In such wordes the Lord Iesus as he walked on the way in the fildes, both disproued the false reproche of the Phariseis, and also defended his innocēt disciples. But to the intent we should playnly learne that none are more geuen to picke quarrelles, then suche as haue conceyued a wrong opinion of their owne holinesse, after Iesus was entred into the Synagoge, there to teache the people accordyng vnto his accustomed maner, occasion was cōfones ministred, bothe to hym to dooe a good, and a charitable dede, and also to the Phariseis to sumple sum matter agaynst him. For there was one there present among the people, who had (whiche was a pytiffull sighte to beholde) a withered and a lame hande, and therfore carryed about with him, a dead member that dyd him no steede: and so muche the more miserable was he, because he was wonte with his hand labor to fynde both himselfe and also all his poore houthold. But oh malicious and wicked Phariseis, quicke sighted to depraue, and finde faute with Christes benefites, but blinde to vnderstand the heauenly doctryne. By those thynges that they sawe with theyr corporall eyes they knewe that he was a naturall man, and yet by his deedes and miracles that he wrought, they perceyued not his diuine power. They sawe howe the sely felowe was in a miserable case, and knewe ryght well that Ies^{us} was mercifull, and strayghtwayes gessed what would cum of it. And now we are they about to seke quarell, not agaynst the disciples, as they dyd before for pluckyng the eares of come, but agaynst the Master himselfe, who defended them. They aske whether he beeyng of nature ready to helpe all that are in distres and misery, dare in the presence and syght of the Synagoge, heale a man vpon the sabbath daye, because that yf he so do, they may accuse him of breakyng the Sabbath, for as muche as they shall haue the people to beate witnesse with them what is doē.

That pytiffull creature desyred not Iesus to helpe hym, but yet to saye the trueth, it was a kynde of desyre for him to cum into the syght of mercifull Iesu. The Lord, because he woulde haue them all to take good herde vnto the miracle that he entreded to worke, called forth the man with the lame hande, and sayed: arise, and stande in the myddes of the people. And wyth that he arose, and conceyued good hope that he should be made whole.

Then Iesus turned him to the Phariseis, whose secreete thoughtes he was priuey vnto, and sayed vnto theym: What is your opinion whiche take vp- on you to knowe the lawe? Howe, and with what thynges is the sabbath daye

daye broken: With doing of good deedes, or of euill: by preseruyng of a mans lyfe, or destroyng the same: They knewe right well for what purpose he moued this capcious question. If they had answered that it had been better for the reuerence and solemnitie of the Sabbath, so suffer they: neighbour to perishe, then without scruple of conscience to helpe him in perill and necessitie, the people coulde not haue suffered so vnreasonable an answer, cleane repugnant to the lawe of nature. Agayne yf they had sayed he might lawefully haue dooen it, then had they brought themselves in case that they coulde not haue charged him with any false surmise as they: entente and purpose was to do. Therefore they thought good to holde they: peace, and saye neuer a worde. And yet whiles they so dyd, they playnely declared vnto the people, they: malicious wilnes, for that being prouoked by this question to amcndement of lyfe, they of an obstinate mynde were still desirous to picke quarrell.

Nowe to the intenc that this question shoulde the easlier be assoyed and answered to, he put furth another lyke questiō, asking whether there were any among them that kept the Sabbath daye so hygh and holy, that if a shepe of his chaunced to fall into a dyche on that daye, woulde suffre it to perishe, and in no wyse be so hardye as to drawe it out. There was none so blynde in that assembly, but he knewe ryght well howe muche the helth of manne ought to be regarded, befoze the helth and preseruaciō of a shepe. Truly he killeth, who: so maie saue that thyng whiche he suffereth to perishe.

Wherefore after the Lorde had looked for an answer and perceyued howe all the Phariseis lyke confederates, not because they were ignorant of the trueth, but of an oſinate malice helde they: peace: he looked rounde about, and behelde them, the wyng outwardly with his countenance howe wrothe and forye he was, for they: incurable wickednes, who when they toke vpon the to be gydes of the blynde, had them selues heartes so blynded with worldly lustes, that they willingly refused to see the moſte radiantly and cleare light of veritie. For there is no blyndnes more incurable then when a manne is bothe wittingly, and willingly blynde. They sawe that the dum beaſt myght lawfully be drawen out of the hole, lest it shoulde perishe, without anye violacion or breach of the Sabbath, and woulde in no wyse see, that it was lyke lawfull to prouyde for mannes helth vpon the same daye. Therefore, the most gracious Lorde to teache vs that we ought not to withdrawe our selves from helping of our neyghboure, for the incurable forwardnes of the euill (the Phariseis contemned turned him to the manne with the withered hande, and in the audience of the people, who were desirous to see the ende of this matter, sayd vnto him: Stretch out thy hande. That voyce was scarcely heard: But he stretched it out sodainly chaunged, and seruing him as well to do euery thing weli: all, as the other whiche was neuer lame. Whome would not these reasones haue conuicted, and brought from his errōnce: whom would not so euident a myracle haue moued to glorify God? But the Phariseis infected with the leuen of euyle, were therby prouoked to imagine more mischiefe.

Certes, these are those same corrupt, and alwayes vntygnt indgenities of the Phariseis. They passe more vpon a dumme beaſt, then vpon a manne: more vpon the apparell, then the body: more vpon meate, then lyfe: more vpon the bodye, then the soule: more vpon worldly thynges, then heavenly thynges: more vpon the fleshe, then the spirite: more vpon manne then God: So

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truer is it that there is no greater mischiefe in the world, then is peruerse and auihewarde holines. Among men it is counted to cum of a wonderfull vertue, with world onely to restore a mans lame hande, and make it whole agayne. But it is a much greater vertue, and benefite, to restore the dead, and lame powers of the soule. xx hat a pitifull lame hande hath he: how dead: how boyde of all pitie and compassion: who when he seeth his neyghbour in necessitie, doeth not geue him his almes: when he seeth him erre and stray out of the right waye, doeth not trache and refigure him: when he seeth him oppressed with iniuries, doeth not helpe him: when he seeth him ydle, doeth not stirre him to good works:

Suche handes had the Phariseis, who would rather enuy the Lord, then be restored by him, vnto the helth of theyr soules. Such feble, and weak persons hath the Synagoge. But the church of Christ receyueth neither deafe, dumme, blynde, feble, halte, nor lame. xx hoso is difraied, and vexed with any euils, let him cum into the syght of Iesu, and he shalbe cured. He will inspire vs with his holy spirite, and that whiche was before lame and without life, shall then be made quicke, and aljue agayne. They that with true faythe wholly committeth themselves vnto the Lorde, do returne home cured of theyr difraieses. Contrariwise, such as trust to theyr owne righteousnesse, are made wurse by other menys benefites and good dedes. They that are puffed vp with a Pharisaicall spirit, wylleth well to none, but to themselves. Agayne suche as haue receyued the spirite of Iesu, goe about nothing els but to dooe good to all men.

The text. ¶ And the Phariseis beneyed, and straightway gathered a counsell with them that belonged to Herode agaynst him, that they myght destroye him. But Iesus answered with his disciples to the sea. And a great multitude folowed him from Galile, and from Ieruby and from Iherusalem, and Iudaea, & from beyond Iordane, and they that dwelt about Tyre and Sidon, a great multitude of menne, whiche (when they had heared what things he dyd) came vnto him.

For as soon as the Phariseis were departed out of the temple, albeit in the presence of the people, they durst not speake one worde agaynst Iesu, yet now after they had sent for suche as belonged to Herode, to the intent theyr conspiracy should be the stronger (for none hat we better the feare howe to worke mischiefe then the Herodiās) they all layed theyr heades together, and secretly debated the matter betwene themselves, howe they myght destroye Iesu, whom as they sawe sette to excell them in myghty dedes, so they perceyued that it was not possible for them to dysprync him with wordes. The Phariseis, and suche as were of Herodes reuinue, were not louers and frendes together, and yet for to destroye the author of helth, they agreed all in one. O mischeyuous concoyde. O blyndnes, muche in deede to be lamented. What shall the pryncy traynes of worldly deccie preuayle agaynst him, vnto to whome nothing is vnknewen: The Lorde teaching vs by his ensample, that we oughte many tymes to geue place for a season to the incurable obstinacye of the euill, lest through farther prouocation they becom more mischeyuous, conueryed hymselfe thence, and wente asyde agayne vnto the sea. The goyng asyde of Iesu, is no hinderraunce to the gospell, but an encreasynge, and furtheraunce of the same. For yf so be that the Phariseis had not dyuen him awaye, he would

woulde not haue cum to the multitude of the gentiles. Therfore after that Iesus had forsaken the enuious and narrowe sinagoge, & was gone vnto the sea, there came vnto him out of euerie quarter a great numbze of people, not onely out of Galile but also out of Iewry, yea and from Ierusalem selfe, from Idumea, and all the countreys lying beyond Iordane, and moreover from suche places as bordered on the cities of Tyre and Sydon. For here was made a foreshewe of the churche, that shoulde be gathered together of the Gentiles, because the sinagoge did through her vnbeliefe, repell þe Gospel. Out of all these places there came a great multitude of people, whiche moued by the bruit that was spied abroad of the maruellouse doctrine, & mighty dedes of Iesu, drew the selues together, & assembled at the sea side. The lord, who is bothe bounteous, and riche towards all men, secluded no man, neyther from his doctrine, nor fro receiuing the benefite of healtie. The people wet so eagre and hasty, by reason of the great desire they had to be cured of theyr sickenneses: that one of them thruste an other out of place, & by force pealed in where Iesus was, to the intente they might at the leaste wapes but touch him, because that by the onely touching of his garmente, diseases wet also cured and put away. There was no difference neyther betwene disease, nor person, with this mightie and liberall physician.

For whosoeuer they were that were troubled with any maner of euils, or infirmities, the same were furthwith deliuered therof, yf it chaunced the to go to Iesu. And the selfsame thing wese spiritually done, euen in these daies. How many be there out of all the nations of the whole worlde, & what detestable vices are they subdurd vnto, whiche flye vnto him for succour, & by touche of faythe are healed? Furthermore the vncleane spirites after they had sene Iesus, coulde not abide his puissant vertue, but fel downe at his knees & cried out, saying: Thou art euen that selfsame sonne of God, which was promised to cum. Iesus, who in no wise woulde suffer the wicked spirites to disclose him, straghtly commaunded them to kepe silence, & in no case to discry him befoze the time were cum. His will was to be knowen vnto the world, by humble and pooze persons, vnto whom he said: He that heareth you, heareth me. He willethe vs to geue no credence at all to wicked spirites, no not so much as then, whe they speake the truth. For this busines was not done at al auentures, but God by his high wisdom, ordered eueri thing with certaine degrees, & proceedings, for our saluacion.

¶ And Iesus commaunded his disciples that a ship shoulde waite on him, because of the people, lest they shoulde throng him. For he had healed many: in so muche that they pressed vpon him for to touche him, as manye as had plagues: And when the vncleane spirites sawe him, they fel downe before him, and cryed, saying: thou arte the sonne of God. And he straghtly charged them that they shoulde not make him knowne. The text.

Wherfore when Iesus was thrust with the pzease of people, anon he commaunded his disciples to prepare him a ship, because he woulde not be disquieted with the disordered, & clamorous multitude, which rather desired bodely health, then the health of theyr soules, and thronged him rather then touched him. Suche as confessing theyr disease, go to Iesu with a sincere fayth, do touche him, and are made whole. Againe they whiche troubled as yet with worldly lustes and desires, cum rushing in with nople & hurly burly, do greue and greatlye disquiete him: Therfore the disciples who were

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wente to be familiarly conuersant with the Lorde, prepared him a ship of a moze pure congregacion. Iesus is better pleased with a fewe cleane, and quiet persones, then with a great many that are troublesome and vnquiet. But yet he so gat him away, that he neuertheles taught the multitude out of the ship. When thou seest Iesus teaching out of the shippé, vnderstand hereby a bishop, preaching to a multitude of all sortes, whiche containeth christian noutes, a such as haue not as yet the spirite cast out by baptisme, both of the Iewes and Gentiles. Happy and blessed are they that do spiritually touch Christ. None toucheth him so, but those whome he first toucheth. For whomsoever he toucheth, the same are healed of all theyr sinnes: and nowe being of vnquiet persons, made quiet, they shall be receyued into the ship of the Church, there to haue the continuall fruction of his compa-
nie, and alwayes to sit at his table. The shippe wherein Iesus preacheth, is very narrow and rounles to vncleane and sinfull persons, and contrariwise mozte wide and large, vnto suche as are in cleane life, and purged of theyr sinnes. The Lorde refused the publicaciō of deuils, and auoyded the sinfull and vnquiet multitude of people. And yet these thinges evidently shewed that the kingdome of God was cum, into the which both worthy persons and vnworthy, went about boldly to enter. Therfore he prepared himself certayne capitaynes, whiche shoulde ayde him in claying this heauenly kingdome: so many in numbze, as shoulde be sufficient to reach so many nations, as anon after shoulde come full and whole out of all partes of the world, to professe the Philosophie and doctrine of the gospel: So haue the princes of this world ben wont to chose them certayne head rulers & capitaynes, to clayme, wyne, enlarge, gouerne & defend theyr empyres & kingdomes by. It is requisite that the sayde rulers be ryghte trusty, wysse, politique, and diligent, and in especiall that they knowe the king theyr masters will and pleasure.

The tette. ¶ And he wente vp into a mountayne, and called vnto him whome he woulde, and they cam vnto him. And he ordeyned the twelue, that they shoulde be with him, & that he might send them furthe to preache, and that they might haue power to heale sickneses, and to cast out deuils. And he gaue vnto Symon to name Peter. And he called James the sone of Zebede, and Iohn James his brother, & gaue them to name Boanarges, whiche is to saye: the sounes of thunder. And Andreye, and philip, and Bartholmeew, and Mattheew, and Thomas, and James the sone of Alphe, and Thaddus, and Simon of Canaan, and Judas Iscariot whiche also betrayed him.

Therfore Iesus (who had oftymes befoze, because to allure manye vnto his doctrine, humbled himselfe, even to the basenes of the common people, shewing thereby that the teachers of the gospel ought to do the like) Iesus, I say, now calling furth to the highnes of euangelike perfectiō, wente vp into a mountayne, & called vnto him, not euery rascal of the multitude, but such as it pleased him, and those that he had specially chosen and sorted out befoze for this office and ministry. For he called not men of greate substance, head rulers & great estates, not prestes, Phariseis, or Scribes: but pooze me, vnlearned persons, & suche as were of low degree. For these were mete to folowe him, & to go vp to the mountayne, from whence whatsoever this presente world hath in it worthy admiracon, is contemned: from whence as out of a high place, the voyce of the fater of heauen, is heard

heard: & to be hoꝝt, from whence the glory of immortallitie, & euertlasting life is beholden. They that were called, obeyed, & came to Iesus being on high. No man can mount vp to this hill, except Iesus call him. For him selfe is the mountayne, vnto whome no man cummieth vnales he drawe him. This that king of kinges, and Lord of rulers, did chole outtwelue head officers and deputies, the whiche as loyall and faithfull garders of his personage shoulde neuer depart from his person, to the intent, that whan the assayes of the gospel so requited, he might sende them out as legates for the body, to preache such thinges, as they had learned of him they; king, and publiſſy abꝝode they; princes commaundement thꝝoughout the whole world. Now so; as muche as they were vyle fishers, vnlearned persons; pooꝝe men; and suche as in outwarde appetaunce, shewed no poynce of kinglines, notwithstanding they; promised the kingdome of God, our sauour lest they; antheoyſtie should haue ben nothing regarded, gaue them a power, that no princes of this world can geue they; ambassadours, the which power was, that they shoulde in the name of Iesu, heale all maner of diseases, and also put to flight vnclane spꝝrites. The first of these legates or messingers was Symon, whose name he chaunged; & called him Cephas, the whiche worde implieth as much as this latine name Petrus, that is to say a rocke or a stone, to the intent that we shoulde learne by the name selfe, how the chiefe ground; warke and foundation of the doctrine of the gospel, is an vnmouable steadfastnes of faith. The second was James the sonne of zebede, with his brother John. To these he gaue also newe names, and they bothe were called Boanarges, which is as much to saye in the Syrian tongue, as the sonnes of thundꝝe: so that they; name was a very prophete to declare that they should in time to cum, send out of that euangelike hill into all the world, the thunder of the preaching of the gospel, which shoulde moue and stꝝre vp all mens mindes to the desyre of heauenlye thinges. For like as thunder soundeth from an high: so the preacher of the gospel soundeth, & preacheth nothing that is low and carnall, but all that he speaketh, is high & heauenly. Be you penitent, the kingdome of heauen is at hande. This saying is a thunder clap. For as sone as this word is spoken, euery man feareth the danger of lightning: but there folowethe a shꝝwer, and that is: Beleue ye the gospel, and you shalbe safe. The fourth legate and messenger was Andrew, brother vnto Peter, the fifth Philip, the sixte Barthelmewe, the seuenthe Mathew, the eyght Thomas surnamed Didimus, the ninth James the sonne of Alphe, the tenth Thaddeus, the eleuenth Symon of Canaan, the twelfth Judas Iscariot, the which betrayed the Lord. By these few basely borne, vnlearned, and weake persons, it pleased the Lord to renewe the whole worlde, leaſte that manes wisdom or power, shoulde chalenge any prayse in this heauenly busines.

and he
gaue vnto
Symon the
name Pe-
trus.

¶ And they cam into the house, and the people assembled thither agayne, so that they had no leaſure, so muche as to eate bread: and when they that belonged vnto him heard of it, they went out to laye handes vpon him, for they sayd: he is mad. And the scribes which came downe from Ierusalem sayd: he hath Beelzebub, and by the chiefe deuil casteth he out deuils, and he called them vnto him, and sayd vnto them in parables.

The tenth.

These thinges thus doen in the mountayne, to moniſhe vs that in choosing the ministres of the gospel we ought in no wise to be moued & led with low and pryuate affections, Iesus came downe with his elect head officers

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and they all together came into a house, as nowe the familiar scendes, and of houlsholde with God. This example was shewed to teache vs howe the teachers of Gods word should not grutch to descend from their highnes or perfection, and abase them selues even to the lownes of the weake, thereby to winne very many to they: Lord. Let vs also folow Iesus into the house, for this intent, that we may perfectly know what they ought to hope after, and wherunto to prepare they: mindes, who take vpon them sincerely to preach the heauenly gospel. The multitude went not vp to the mountayne,

And y people
allentled
together a
gaguel, &c.

For that thing pertayneth to them only, whom the lord hath chosen out for that purpose. But assone as Christ and his disciples wer cum downe lower, al the whole rabblement of people resorted vnto him again, so importunate- ly crying and calling vpon him, partly for to heare his doctrine, and partly to be deliuered of they: diseases, that the Apostles had no leasure so muche as to eate they: meate. There can be no plesaunter sighte vnto the teachers of the gospel, then when the people being desyous to learne, do disquiet the prestes, then when a great multitude of christen nouices sitteth round about the church doore, then when there is not rounge ynough in the Churches to receiue al maner of folkes, that resorteth vnto the bishops sermon. After that all these dedes were throughe the great brute therof, brought to his kinsefolkes and cosens eares, who knew right well thinsicmutie of his helpe, wheras for grossenesse of vnderstanding they could not suppose any thing of his godly might and power: after, I say, they heard tell how he was dyed by and downe with a sort of rascal flouens, and vile felowes folowing him at the heles, and heard say also howe he caused much people to folowe him, taughte newe learninges, and suche as had not bene hearde before, put away diseases, and caste out deuils, they ascribed all to fury and madnesse: because being offended with the weakenesse of his body they could in no wise referte these thinges vnto his godly power. They knew his father and mother, they knew his house, and all his family: they knewe that in all other thinges he differed nothing from other, and perceyued also howe all that was reposed of him, farre exceeded the compasse of mannes power.

For they
sayde: he is
mad, &c.

Wherfore for asmuch as they wer his kinsefolkes, they thought it according to mannes lawe, to be they: parte and duetie to binde him with cheynes, as one distraughte of his wittes and possessed with sum euil spytte. For they sayde: he is becum furious or madde. Truly they whiche condemning all earthly thinges, yea and life it selfe, embrace with all they: hattes the heauenly Philosophie and doctrine, do appere to be beside theselues to those persons, vnto whome nothing sauoureth but that whiche is earthly, and transitory. He that spendeth his liuelode to helpe the poore at they: neede, semeth mad vnto him who hath reposed the ayde of this presente life in worldlye riches. He that willingly for the gospels sake vpon hope to be rewarded with euerlasting blissfulnesse, bringeth himselfe to banishment, pouertie, imprisonment, toymentes, and death, is starke mad in his opinion, who be- leueth not that there is a moze blissfull life after this presente life, or dayned for those which are good liuers & vertuous persons. He that setteth naught by honours geuen of princes, and the people, to thend he may purchase him- selfe gloire with god in heauen, semeth out of his witte vnto such as be mad in very dede, whiles that by bybes gyuing, by craft and deceyte, by hoke or by croke, by right or by wrong, they desire lordship, soueraigne rule, and dig- nities

nities: the whiche anon after, they muste nedes forgoe. And the Lorde suffered his kinsfolke to haue this wicked opinion of him, leaste that his disciples should be offended if it chaunced them at any time afterward to heare like wordes of theirs. Howbeit the wickednes of the Phariseis was more manifest, who were themselves witnesses of these so great miracles that he wrought. For his kinsfolkes erred rather of a certayne grossenesse of vnderstanding, naturally giuen vnto the common sort, then of any obdurate malice, and wickednesse. But the Phariseis which cam fro Jerusalem (who because of the knowleage they had in the prophetes, ought to haue knownen by such dedes and miracles as they saw him worke, that the thing was already cum and present, whiche was promised of the same prophetes: and also for the soueraigntie of theyr religion, by reason wherof they highly esteemed themselves ought to haue honoured goddes power, whiche all mē proued helping and holme) the phariseis, I say, blasphemously spake against Iesus, saying: These dedes that he doeth, be farre aboue mannes power: howbeit he doth them not by the vertue and power of god, but hath sum mightie and notable diuell, by whose ayde he worketh the same. For he hath vndoubtedly the spirite of Beelzebub, the maister diuell of all, and through his helpe, putteth other diuels to flight whiche are not so strong & mightie. This shamelesse and blind blasphemy because it was not onely spoken againt Iesus (whome they reckened to be nothing els but a man) but against god himselfe, whose glory they enuying at, ascribed the miracles that were wrought by his diuine power, vnto the vnclane spirite the diuell, the Lorde earnestly repproueth: and vseth also certayne parables, to thintent that all men shoulde clearly perceiue the matter.

¶ How can Sathan drive out Sathan? And if a Realme be deuised against it selfe, that Realme can not endure. And yf a house be deuised against it selfe, that house cannot continue. And yf Sathan make insurrection against himselfe, and be deuised, he cannot continue, but hath an ende. No man can enter into a strong mannes house, and take away his goodes, except he firste binde the strong man and then spoyle his house. Certes I saie vnto you, all finnes shalbe forgiven vnto mens children, and blasphemies, wherewith soeuer they haue blasphemed: But he that speaketh blasphemy againe the holy gode, hath neuer forgiveness, but is in danger of eternall damnation. For they sayd he hath an vnclane spirite.

The text.

¶ Sith that the whole kingdome of diuels, saith he, is against the kingdome of god, how maye it then be that Sathan casteth out Sathan: except peraduenture the fiendes make battayle, & go together by the eares among themselves: as though it were like to be true, & they whiche serue one prince in his warrs, do violently put one another out of his holde or fortreffe. If that among mortall men, that Realme which is deuised through sedition and inward discorde very shortly cummeth to ruine, because like as vnitie and concord is the chiefe keper and patronesse of a Realme, eue so discorde bringeth anye thing to destruction be it neuer so strong, and well fortified: How then shall the kingdome of Beelzebub endure, yf one diuell cast out another: what speake I of a Realme: wheras sedition raggueth, there euey thing is so vnstable, that not so muche as a priuate house can long prosper & continewe, yf th inhabitantes therof be at square, & one of them hate an other. wherfore if I cast oute diuels by the helpe of Beelzebub (as you falsly repute, and laie vnto my charge) then is it a sure profe that his kingdome shall shortly cum to ruine and desolacion: And the kingdome of de-

And if a Realme be deuised against it selfe, it can not last.

And yf Sathan make insurrection against himselfe, he cannot last.

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uilles once destroyed, what than remayneth but that it becumme goddes
 kingdome? But yf J^h (which thing is moost true) doe chase away deuilles,
 enemies to God, and mankinde, by goddes vertue and power, then is it
 euident that the kingdome of God is presente, whose power the findes are
 compelled mannyr of theyr heades, to geue place vnto. For they geue not
 place willingly, o; because they haue couenaunted so to do. There can be
 no leage o; couenaunt betwene god and the deuils. They warre continu-
 ally together, & can in no wyse be reconciled, as it fareth when there cham-
 ceth battayle betwixt two very dour, and couragious Capitaynes, whiche
 be mortall enemies, & at bitter defiance one with another. Neyther of them
 suffereth himselve to be taken of the other, vnesse it be by strength, and whe-
 he is ouerthowen in batayle. For what couragious and bolde Capitayne
 will suffer his enemy to enter foribite into his house, being righte strong, &
 well fortified, vnesse his sayde enemy win the same by violent assault, and
 then caste him, now ouercum and vanquished, into prison. By this meanes
 shall he rife his house, and catye away with him the spoyle and praye. If
 ye see the deuils crye out, and make a greate noyse when they are caste out
 and expelled, yf you see also many forsake theyr sinnes wherewith they ser-
 ued the deuill, and cum to the fredome of innocenye, and good liuing, why
 do you then take all the glozy from God the conquerour, and geue it vnto
 Beelzebub who is conquered and ouercome? Doeth Beelzebub the enemye
 of mankinde chaunge his olde condicions, and now proude for the health
 and p;seruacion of manne: is not this a manifeste blasphemie agaynst
 God? Beyou righte well assured of this: there is no kinde of blasphemie,
 but it may be pardoned of God, because that in all other blasphemies ey-
 ther ignoraunce o; els the weakenesse and scapitie of mans nature, leaureth
 a place for the obtayning of forgiuenesse. But he that blasphememouslye
 hath spoken agaynst the holy goit, shall neuer obtayne pardon. That man
 speaketh blasphemie agaynst the holy goit, who being hardened and obsti-
 nate through malice, ascribeth those woorkes vnto the spirite of Beelzebub,
 whiche he seeth playnlye cannot otherwyse be done, then by the spirite of
 God. Erroure and ignoraunce are pardonable. But howe is it possible that
 a purposed malice agaynst the goodnesse of almighty God prouokyn-
 vs to saluacion, shall get anye pardon at all? The weakenesse of mans bo-
 die shall excuse suche blasphemie as is committed agaynst the sonne of man.
 But to ascribve goddes power (the whiche playnlye appeareth in those
 dedes, to the health and saluacion of mankinde,) vnto Beelzebub the eno-
 my of God, is a kinde of blasphemie, for the whiche no amendes o; satis-
 faction can be made. These wordes spake Iesus vnto them, defending the
 fathers glozye, and nothyng in the meane whyle passeng vpon his owne.
 He meant that theyr offence myght be better excused & boyne withall, whi-
 che had an euill opinion of him, as his kynnesfolkes and colens had, who
 sayed: He is becom furious, and prepared chepnes to bind him withal: then
 the wickednesse of the Phariseis, who of a certaine incurable malice ascri-
 bed those woorkes vnto the spirite of Beelzebub whiche they coude in no
 wyse fynde faulte with, no; saye but they wer wo;thy to procede of God.
 They yet percepued not the diuine nature þ was in Christ. For he would
 not as yet haue it bittered and knowen. Certes God hath oftines by ver-
tue

tue of his holy spirite, and the ministry of good liuers, wrought miracles, willing therfore to be glorified among men. Now if any man not by reason of ignorance, but of very malice, do ascribe suche miracles vnto the spirite of Beelzebub, then is his peruerse and malicious naughtines past all hope of amendment. wherfore they might haue bene excused if they had sayde that Christe had bene nothing els, but a man: or that he had bene no king, no: Messias. But in that they depraue and spake ill of his workes, they offended God and his holy spirite, in asmuch as the spirite of god can worke by whome soeuer it listeth. Nowe when they sawe so manye miracles wrought vncloously wrought, the people glorifye God, so manye holpen of theyr infirmities, so many deliuered of vncleane spirites, so many turne from vicious living, to a godly desyre, to liue well and vertuously after the gospell, and that by the preaching of Christ: yet they obstinately sayde, he hath a beuill, and not the spirite of god.

For they sayde: he hath an vncleane spirite.

¶ There came also his mother, and his brethren, and stood without, and sent vnto him to call him out, and the people sate about him, and sayde vnto him: behold thy mother and thy brethren seek for thee without. And he answered them saying: who is my mother and my brethren: and when he had looked rounde about on his disciples, which sate in compasse about him, he sayde: beholde my mother and my brethren. For whosoever dothe the will of God, the same is my brother, and my sister, and mother. The store.

After the Lord Jesus had with these, and many other wordes defended the glory of the heavenly father against the wicked blasphemy of the Phariseis, and imbrayded the Jewes with theyr obstinate, and incorrigible vnbeliefe, which they perseuered in, notwithstanding that thorow faith alonely all sinnes are lewised and forgiven: in the meane time there befell occasiō for him also to declare that in the high ministracion of the gospell, there ought no regarde at all to be had to humayne affections, the whiche in other matters to be muche moued by, is counted a thing prayse worthe, and right commendable. For there came vnto him his kinsfolkes in companie with his mother, who because there was no way for them to crite in for prease of people, stood without: and theyr voyce passing from man to man, came vnto them that sate aboute Jesus, who shewed him howe his mother and brethren were cum, and desired to speake with him. There were sum, euen among his nere kinsmen, which had an euill opinion of him, yea and many of them supposed he had bene out of his witte. Yet they thought by reason of kintred, they might lawfully at any time when they woulde, call him oute to speake with them. The Lord, to teache vs that the businesse of the gospell, which was done by the spirite of the father for mans saluacion, and goddes glory, ought not to be left of for any affectiōs humayne, answered as though he had been angrye, and in a great fume, saying: who is my mother, and who are my brethren, and kinsfolkes: In this businesse whiche I haue now in hande, I knoweledge no fleshlye kintred. The gospell hath a spiritual kintred of it owne, the which loyneth together mens mindes with strenghter bondes then both the other theyr bodies. And when he had looked round about on his disciples, who sate in compasse next him, as he was teaching, he sayde: Beholde these are my brethren, & my mother. As the gospell maketh a new birth, so doth it also a new kintred. For whoso beleneth y gospell, & therein obeyeth the wil of my heavenly father, although he be not onely fardest fro me, as touching kintred of Rocks or familie, but also y straggel-
alpe

Who is my mother & my brother &c.

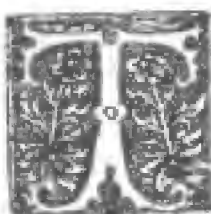
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alpaunte that is, to all our nation, the same is my brother, the same is my sister, the same is my mother. For this kindred is not esteemed after the degrees of bloud, but by degrees of spirit. I acknowledge none to be of my kindred, except he be borne afresh of the heavenly father through faith, and then as a very naturall sonne, doe obeye his father when he calleth him to euerlasting thinges. As every man will in moste perfecte wise perforce this, so shall I take him for my next kinsleman.

The .xiii. Chapter.

The text.

¶ And he began againe to teach by the sea side. And there gathered together vnto him, muche people: so greatly, that he entered into a ship, and sat in the sea, and all the people was by the sea side, on the shore.



¶ Before Iesus forsooke the house which bare the figure of the Synagoge, wherein he was blasphemed of the Phariseis, & interrupted through the thimpertunacie of his kinsfolkes; and chisones went vnto the water, as one that desired the large roume of the Gentiles. He is ofte times expelled of his Jewes: he maketh oftentimes a foresigne that the gospel shalbe translated from the Jewes vnto the Gentiles. For as long as he was in the house, that is to saie, in Jewry, very few did sticke vnto him, none but those onely whome he calleth his brethren, his sisters and his mothers.

And there gathered together. &c.

Many muttered against him, many rayled vpon him, very many lay in wayte for him, & his next kinsfolkes of all interrupted him in his teaching. Iesus loueth no such houses. He loueth a multitude, not that standeth in their owne conceyte, as the Phariseis did, not that bseth to backbite, and make yll report of their neyghbour, as did his kinsfolkes (who being grosse of capacitie through fleshly wisdom, interpreted his heavenly wisdom to be nothing els but fury and madness) not that moued by worldly affections doe cause a man to leaue of any godly enterprise or businesse as his mother, and kinsfolkes did. He loueth a multitude which is desirous to heare his gospel, and word of God, & wholly hangeth vpon the beliefe therof. Wherefore when the lord Iesu was cum vnto the sea, and there taught as he did before, thither assembled again a great numbye of people, insomuch that he was constrained through the noise & hurly burly they made, thrusting one another out of place, to take a boate out of the which, as it had bene out of a pulpet he taught them sitting thicke together on the shore, as if it had bene in a round stage or place ordeyned for me to behold sightes & shewes in. Learne here thou that art a preacher & teacher of the gospel, what is meant by this figure. Woe be thou so the rablement of clamorous, & vnquiet people, that yet thou cease not to do thy duetie in preaching & teaching of goddes word. When there is any jeopardy least thou be thrust downe, and ouerwhelmed with this trouble of worldly businesse so that thou canst not now teache, get thee into this ship of the gospel, which knoweth no manner of earthly rustling, & out of that pulpit, thou shalt quietly teache this weake, and rude multitude. Go not farre from this shore: be nigh vnto the same, alwayes attēpting thy self as much as thou canst, vnto this capacitie of the people. For they are not as yet

yet able to folow the. First of all thou must attempte thy doctrine, according as their rude and ignorant myndes can awaye withall, tyll suche tyme that they haue well profited therein. For whom dyd Iesus teache out of the boate, but a rude and an vnlearned multitude of all sortes of people.

¶ And he taught them many thynges by paraboles, and sayed vnto them in his doctrine: The sence. Berken so, beholde there went out a sower to sow. And it fortuned as he sowed, that sum fell by the waye syde, and the fowles of the ayre came and deuoured it vp. Sum fell on stony ground, where it had not muche earth, and immediately sprang vp because it had not depth of earth: but as soon as the sunne was vp, it caught heate, and because it had not rooting, it withed awaye. And sum fell among thornes, and the thornes grewe vp, & choked it, and it gaue no fruit. And summe fell vpon good ground, and did yelde fruite thre sprang vp, and grew, and brought forth, sum thretye folde, and sum sixty folde, and sum an hundred folde. And he sayed vnto them: he that hath eares to heare, let him heare.

He put furth vnto them paraboles, that is to saye, similitudes of thynges moste knowen to all menne. For this is the playnest manoure of teaching and moste conuenable for the rude, inasmuche that it appeareth at the first sight to the wyse of this worlde, a childlike thyng, and to be laughed at.

But yet this manoure of teaching, pickeled the euercasting wisedome. The Philosophers made all thynges darke vnto theyr hearers, with argumentes fourmed by great arte and subtile. The Rhetoricians enforced their myndes, with a metueylous plentifulnesse of eloquent speache. The Phariseis gathered together certayne hye miseries, farre exceeding the capacite of the vulgar people. But the Lorde choise vnto hym this kynde of doctrine as playnest, and farre from all manour of playlike ostentacion, to the intent that all the glorie gotten by renewing of the worlde through the gospell, shoulde wholly appertayne, and be ascribed to the might and power of God. Wherefore he moued them by many paraboles to receiue with sincere belief a cleane myndes, the doctrine of the gospell: from whence the beginning of our saluacion proceedeth. And because it behoued to haue this thing fast seried and pyrued in all theyr myndes: before he began to teache them, he commaunded them diligently to attende and heare what he would saye.

Harken (saye he) if anye haue eares to harken withall. It is a fable, and not a parable, except a man geue eare therunto. Neyther hath euerye manne eares to heare the paraboles of the gospell, whiche are subtilly playne, wyselye folliche, and barkely manifest. For they hyde heavenly wisedome vnderneath a byle and foirthe couering. Neyther thought Iesus sufficient yf they gaue diligene eare: he woulde also they shoulde beholde and see with theyr eyes those thynges that he purposed to saye. Blessed are they that haue both purged eares, and cleare eyes, when Iesus speaketh. Beholde, sayeth he, there went out into the fildes a certayne sower to sow his sede, the whiche he had very pure, and good. And whyles that desirous of plentifull increase, he cast it every where, it chaunced that sum of it fell by the hye waye syde, whiche ioyned vnto the fildes. And that sede, because it remayned still aboue ground, by reason the way was harde and scere, the fowles that thither came anon after picked vp, and deuoured. Agayne an other porcion therof, fell vpon a stony ground, whiche because there laye manye stones vnderneath, couered with a litle moulde or duste, sprang vp to tymely. For the warmenthe of the weather, brought it out of the ground. And anon as the heate of the sunne waied once fructue, the corne that thus sprang vp before due season,

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season, was hatted, and parched therewith. And because it coulde not for flowers take rooting but lacked rootes to drawe moisture out of the depth of the earth, therewith to nourishe, and defende it agaynst the heate of the sunne, it withered awaye before it came to earing. Againe another portion of this sede fell vpon a ground, the whiche in dede was ranke and fertile, but yet overgrown with thornes, & briers. Nowe when these thornes were once growne very thicke in heighth and breadth, it came to passe that the yong corne, whiche sprang therof, was smothered before it appeared in sight, not for want of moisture, but for lacke of ayre. And for this cause neyther had the sowier any profit hereof at all. But yet for all this, the labour of the same sowier was not utterly frustrate, and in vayne. For there was summe of the sede that light vpon a good ground, and therof sprang grasse, the whiche grew, and waied vntill it came to it full ripeesse. And of this sede there was not one vnfruitfull grayne, notwithstanding that al yelded not like increase: for there were many eares whiche of one grayne, yelded thirtie, summe other thre skore, and a great some an hundred.

And thus
fall among
thornes, &c.

The text.

¶ And when he was alone, they that were about him with the throng, asked him of the parable, and he sayd vnto them: to you it is geuen to knowe the mysteries of the kingdome of God. But vnto them that are without, all things happen by parables, that when they see, they may see, and not discerne, and when they heare, they maye heare, and not vnderstand, least at any time they should couene, & theyr sinnes should be forgiven them. And he sayd vnto the: knowe ye not this parable? and howe then will ye knowe all other parables?

¶ Then the Lord had spoken these wordes, then to the intent they should not be forgotten, but that euery man should searche out with himselfe the meaning of the parable, he sayd moreouer: He that hath eares to heare, let him heare: declaring vndoubtedly hereby, that they all heard not that thing whiche they heard. Nowe when not those twelue specially chosen disciples themselves vnderstode well (by reason they were as yet raw and ignorant) wot at this similitude meant: yet durst they not openly aske hym any question. But after they had once gotten him alone, then were they bolde to desire hym that he would vouchesafe to expounde them the misterie, and secrete meaning therof.

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¶ Then Iesus putting vs in remembraunce howe all thinges are not to be disclosed to all persons, but that the doctrine of the gospell ought to be dispensed according as tyme serueth, and the capacitie of the hearers can alway with all, sayd vnto his disciples: The princes of this world make fewe priuie vnto theyr secretes, none but suche as are pyked felowes, & tryed persones, whome they maye safely make of theyr counsaile. If they haue any secrete thyng, that kepe they from the knowlege of the communaltie. It is geuen vnto you (whome I sorted and piked out from among the commune people) to knowe the misterie or priuie of the kingdome of heauen, because you are familiarlye conuersant with me. But vnto the commune sorte, and suche as are not familiar companions of my court, whether I doe, or speke any thyng, all is in parables. For they neyther haue meete eares, nor meete eyes.

But thus
that are
without, all
things, &c.

¶ What they heare, they beleue not: what they see they depraue, and fynde faule with. And so is verified in them that the prophete sayd before shoulde cum to passe, that when they see best, yet see they not, and when they heare best, yet they heare not: because they vnderstand not. Truly he vnderstandeth not, who so beleueth not. Nowe sinnes are not released, but to suche as beleue that sinnes are freely released by vertue of the gospell. Therefore through theyr

vndeles,

vnbelefe, it cummeth to passe that they are not turned to God, because they
toute themselves away from God, nor are deliuered from theyr sinnes, be-
cause they refuse the medicine wherewith all synnes are healed. By these wo- And he said
des Iesus signified those persons, whome a litle before he vnderstoode by the vnto them:
grounde that for sundry causes is barrayne and vnfertill. And to make his
disciples more apt to receyue his doctrine, he sheweth them a litle for theyr dul-
ness. Doe you not yet, sayeth he, gesse what is meane by this parable, sith the
sence therof is easie to be coniectured. And howe then will you boultie out the
true meanyng of all the rest, since that I neyther speake, nor do any thyng that
hath not in it a signification of sum secreete matier? I will expounde vnto you
this parable to the intente that you maye lyke wyse accustome your selues to
searche out the secreete meanyng that lyeth hyd in other.

¶ The sowier soweth the worde, and they wherof sum be reherfed to be by the way side, The terte,
are those wher the worde is sowne: and whē they heare, Satan cummeth immediately,
and saneth away the worde that was sowne in theyr hartes: and likewise the other that
receyue seide into the stony ground are they, which when they heare the worde, at once re-
ceyue it with gladnesse, yet haue no roote in themselves, and so enure but a tyme. And
when trouble, and persecution ariseth for the worde, sone, they fall immediately. There
be other also that receyue seide into thornes, and those are suche as heare the worde: & the
raies of this world, and the disceitfulnesse of riches, and the lusses of other thinges, en-
ter in, and choke the worde: and it is made vnfertill. And other there be that haue re-
ceyued seide into a good ground, they are such that heare the worde, and receyue it, so that
one coine both bying forth thirtie, sum sixtie, sum a hundred.

The filde is the worlde, wherein are very many vnmete hearers of the
doctrine of the ghospell. The sowier is the souer of man, who came downe fro
heauen into earth. The seide is the worde or doctrine of the ghospell, by the
whiche the will of God is declared vnto the worlde. His will is this, that all
men distrusting their owne strength, do trust with all their harte & mynde the
promises of the ghospell: that is to saye, that through fayth all mens sinnes
are forgiven: if after the truerth once knowen they geue themselves to the stu-
die of true vertue, and godlinesse. Therefore by the seide whiche, as I said, fell
by the hye way side, they are vnderstand, a signified, who lightly, and as me o-
therwise occupied, heare the ghospell, like as they woulde heare anye fable or
phantasie of mans inuencio. And among al, none heareth goddes worde with
lesse profit, then they do, for anon as they haue heard it, cummeth Satan, and
parteth other thoughtes, & imaginations in their mindes, and by that meanes
plucketh out the seide before it haue gotten roote, & be fastened therein, so þ they
do not so muche as remembre what they haue hearde. Nowe the seide that is
receined into a stony ground, betokeneth those persones who greedely ynough
heare the ghospell, & gladly deuoure the same perceyuing it to be both true, and
holsum: but because they ley it not vp in their hartes by depe cogitation, (for
they are letted so to do by other affections, which wholly possessing theyr min-
des, will in no wise geue place vnto þ worde of God) they continue not in that
they seruently & courageously began: neither do they bring forth any fruite of
euangelike or christian godlinesse, but suche fruite as onely as lasteth but for a
season: and all is, because they haue no rootes. And so cummeth it to passe, that
in prosperitie they beleue the gospel, & as grasse newly sprong vp, cause men to
haue a good opinion of them, that they will proue well. But assone as anye
aduersitie or persecution for the profession of goddes worde doeth arise, and
assaulte

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assaulte them, by an by they offended therewith, do utterly forsake their former purpose. The seede that fell vpon the thornie grounde, signifieth those that diligently heare, and heare in mynde the woordes of the ghospell: But the loue of decentfull riches and the inordinate desires of other thinges whiche allure and rolle men vnto them, with a false appareance of vertue, do enter into their myndes, and there dayly (as their properrie is) encreasynge, at the length ouer-growe the seede, so that it can neuer spring vp, and cum to be cozne. Finally the seede that light vpon a good ground, betokeneth those that geue good care vnto the doctryne of the ghospell, and beleue all that they heare, and conuey it into the mooste inward comers of theyr hartes, vntill that it spring vp, & bring forth the woorthie frutes of the ghospell, not euery where a lyke, but diuerse-lye, according to the diuersitie of the soyle, and disposition of the heauenly spirite: so that this man bringeth forth fruite meanelly, that man more plentifully, an other greatest aboundaunce thereof: lyke as if one grayne bring forth the thirtie, an other thre score, and the thirde an hundred. He that bringeth forth greate plentifulnesse of fruite hath cause to rendre thanks vnto God almighty: there is no cause why he should stande in his owne conceipt. He that bringeth forth meane score, hath no cause to repyne at him whiche is muche happier, and bringeth forth more aboundaunce then he. For God who is bounde and debitor to no man, doeth of his most bounteous liberalitie, geue euery man his gifies, as it liketh him. It hat encrease sooner cummeth, the same is due vnto hym that firste sowed the grounde, and by whome what fruite soeuer is brought forth, daylye encreaseth. My desire is to haue all the cozne grounde of the whole worlde sowed when the tyme shall cum, with this seede: and that this doctryne, whiche I nowe secretly teache you a fewe persones, may thorough your diliger ministerie be enlarged and spredde abroad, as much as may be, to yntent that you also may shew your selves, like a good ground, yf you distribute that you haue receyued of me, to as many as ye can possible. For there is no fruite wherewith God is better pleased. Ye must therfore bee well ware, that the seede sowed in your myndes, perythe not through forgetfulnesse, or negligence. Ye ought diligently to laye it vp in memorie that it may spring vp in due season, and bring forth fruite mooste plentifully.

The text. And he sayed vnto them: is the candell lighted to be put vnder a bushell, or vnder the table? is it not lighted to be put on a candlesticke? for there is nothing so priuie that shall not be opened: neyther hath it been so secreete, but that it shall cum abroad. If any manne haue eares to heare let him heare. And he sayed vnto them: take heed what ye heere. With what measure ye mete, with the same shall other men measure vnto you agayne. And vnto you that heere, shall more be geuen. For vnto him that hath, shall it bee geuen: and from him that hath not, shall be taken awaye, euen that whiche he hath.

And because this monition should the depelliar be printed in theyr mindes, he added a parable. Thinke you not, sayed he, y I will haue this thyng which I doe nowe secretly commit vnto you, alwayes kept secreete. Doth a manne light a candell because to hyde the same when it is lighted, vnderneath a bushell, or vnder the table? or elkes doth he rather light it to the intent it may bee set in a candellsticke, and geue light to all that be in the house? The ghospell is the seede, whiche is therfore committed vnto you, because it maye bring forth fruite with great encrease. I haue light the candell in you that through your ministerie, it maye put awaye the darkenesse of the whole worlde. At this present I hyde many thinges from the multitude, because they are not as yet apt

For there
is nothing
priuie, &c.

to receiue them: and though they were, the tyme is not yet cum. But as soon as the tyme shall once cum, there is nothing so hid amongst vs, that then must not be discouered, nor any thing so secret, that then must not be openly preached to all men. For there must nothing feare you fro spreading abroad, or preachinge of the gospell: but all other thinges set apart, this thing onely must you go about bothe day and night. For wo be to that man, who hath not multiplied & good seede betaken vnto him: who hath hidden the light that was geuen hym. Therefore if any of you haue eares to heare, let hym heare these wordes: and when he hath hearde them, let hym beare them well in memorie. Againe lest & wordes that he spake, shoulde be forgotten, he said moreouer: Marke wel what thyng you heare, and take hede that you heare not in vaine. For you be not hauefables and phantasies of mens inuencion, but heavenly doctrine: whiche by your ministerie, must be spread abroad throughout all the whole worlde. Preache you trulye the doctrine whiche you haue receyued, and teach nothing that is disagreeable therunto. It shall auayle you muche to heare these thinges, if you retayne them well in memorie, & diligently distribute to other what you heare of me. Again you hearethē to your great perill, yf you strike either wth feare humaine, or els delited with the commodities and pleasures of this present worlde, do suppress and kepe in, that you haue receiued. Be not ye niggish, and stouthful distributors of the doctrine that I giue you, but put it forth launichly. For your liberalitie shall nothing diminishe, but rather increase that, that you haue, and make it more. The treasure of gold and silver is at the length wasted by liberalitie: but the more liberally you distribute this heavenly treasure, the greater shall the heape thereof be. Neither so loweth it that like as he is the poorer that giuech away his goodes vnto the needie, so in like manour is he the worse learned whiche distributeth the doctrine of the gospell to as manye as he can possible: but as he & carrieth light before manye, hath not therefore any whit the lesse light him selfe: euen so he that by preachinge the doctrine of the gospell, openeth a waye for all men to cum to the knowlege of the truth, doeth not onely not lose & light which he alreadye hath, but also hath a greates deale more gyuen hym, to the intent he maye profite, and doe good vnto moo. The treasure that you haue, is none of yours, but his who gaue it you to distribute. And if you distribute it to other with large measure, he that gaue you the stocke and principal. parte, will also with like measure, geue you increase thereof. God loueth to haue his giftes prodigallye layed out: and here cleane contrarie to the manoure of worldlye riches, he waiteth richest, whoso is lauchest in laying out.

For such is the beneficiall goodnesse of God, that he whiche gaue vs muche before, doeth in moste ample wise augmente his giftes, because he right well perceiueth that whatsoener was geuen, the same is distributed and bestowed to the great vtilitie of manye. Therefore let hym whiche hath the gifte, boundenlye distribute it, to the intent that he may haue aboundaunce. No manne doeth well to geue goodes to hym that aboundeth with riches: but such as be liberall in very dede, are wonte to geue vnto the poore, and needie. Here it is cleane contrarie. For vnto hym that hathe, and hathe not that thyng whiche he hath to his owne vse and commoditie alone, but liberallye de-

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hath not (suche a one is he that hydeeth his treasure, and kepeth it to him selfe) the same shall not alonely be neuer a whit the richer therfore, but also that thing whiche he thought he had for his owne vse, and no mans els, shall be quite taken from him. Neither let this make you euer the slacker or worse willing to distribute the gyftes of saythe, yf the people be vnkynde, and not answerable to your diligent endeuour. Your wages shall be safe for you with God, who the more that every one of you hath trauayled in setting forth the gospel, the more bounteously will he rewarde hym, in the worlde to cumme. Albeit neither shall you in the meane tyme be utterly defeated of your rewarde, whiche are daylye more and more enriched with the riches of the gospel.

The xxix.

¶ And he sayde: so is the kingdome of God, euen as yf a man shoulde sowe seede in the ground, and shoulde sleepe, and rise up night and daye, and the seede shoulde spring, and growe up while he is not aware. For the earth bringeth forth fruite of her selfe, first the blade, then the eare, after that the full come in the eare. But when the fruite is brought forth anon he thinketh in the sickle, because the harvest is cumme.

¶ Soeuer the Lorde added another parable, whereby he taught his disciples that they should care for nothing els, but onely go about with al that they might, to haue the gospel spred abroad and preached thorow out all the whole worlde, tellyng them that harvest tyme shoulde once cum, when it shoulde please the Lorde. The kingdome of y gospel, sayth he, is after this maner, as yf a manne shoulde sowe his seede, and cast it vpon the ground in the daye tyme. Anon after that the seede is putte into the earth, he that soweth it, slepeth carelesse, and taketh his reste. And in the meane while that he is thus a slepe, the seede groweth neuerthelesse bothe nyghte and daye, with secreete encrease, springing without mannes labour, and now springeth the cozne, and hoteth vp, hauing vndoubtedlye of the owne accord, and by a certayne priue operation of nature, to bring forth fruite.

¶ Certes nature hath her decrees, the whiche she alwayes after the seede be once sown, kepeth of course without the husbandmannes labour. For firste of all the seede, after it is putrifid in the ground, springeth vp into grasse. That is the firste hope of encrease. Then when the blade is shot vp, therunto groweth an eare, but suche a one as hath as yet no cozne in it. At the length the huskes of the eare are fylled full of wheat coznes. And these thinges are so secretly wrought by the procurement of nature, that a man can not perceiue when they growe, and yet sensiblye perceiue that they haue grown and increased.

¶ Therfore when the cozne is ripe, he that soweth the seede, thrusteth in his sickle to reape that is cum vp, because he knoweth that harvest tyme is alreadye cum. By this darke parable, the Lorde couerly taught his disciples the begynnynge, goyng forward, and consummacion or perfect ende of al y whole gospel: of the whiche thre partes, himselfe woulde openlye perfourme bothe y first, and the laste, with his visible bodie: and the other, that is to saye, the goyng forward, ordre with the inuisible grace of the holy ghoste. For that same prince soweth abroad the seede of the gospel, thorow out all Jewry. Anon as he had so done, he slepte, firste dying, and then afterwarde rising agayne into encreasynge quietnesse. And thus farre forth springeth the seede of the gospel whiles he that firste soweth it, is as it were a slepe: & secretly encreaseth bothe daye and night, that is to saye, both in prosperitie, and in aduersitie, what oc-

casione

cession so euer be ministered eþther on theyr behalfe that promote and aduance it, or els of suche as resiste the same.

For it can not be chosen but that seede must nedes cumme vp, whiche he soweth, whose will no man resisteth. Moreover, where as there is nothing in this worlde unknown vnto hym, yet in that he suffereth the worlde to make busynesse agaynst the gospel, and his apostles to be persecuted, and slayne, he semeth vnto the faythlesse not to knowe what is here done, and to be in maner a slepe, wherreas in very dede, he doeth euen now by the inuisible power of his holy spirite, more effectually worke all thinges in all. He will not in visibill forme retourne into the worlde, but yll the tyme that (the gospel being firste so muche enlarged, and spread abroad, as he hath determined before, and once he knoweth it shal be) all men shall see hym cum agayne vnder the selfe same forme and lyknes, that he had when he ascended vp into heauen: to deuide the godly and good people from the wicked: and to lape vp the godly as good corn in the barn of euerlastyng quietnesse. We see howe small begynnynge the kyngdome of the gospel is sprong of, yf a manne esteeme the thyng as it appereth vnto the worlde. This was, as a manne would saye, the grasse that sprang of the seede of the gospel, whiche the Phariseis, Scribes, Priests, Elders, Rulers, Princes, Kynges, and Philosophers, byd what they coulde to oppresse and kepe vnder, that it shoulde neuer cum vp. But whyles they stroue agaynst the streame, this seede began to be sown in all parties of the worlde, and will not cease to growe before the worldes ende, vntill the corne be all ripe. Then the sickell of iudgement that cannot be auoyded, shall be thrust in, to the entent that when all are cut downe, it maye deliuer the cockel vnto the fyre, and safely lay vp the pure wheate.

This parable althoughe it do specially pertaine vnto Iesu, the auctour, promotour, and finisher of the kyngdome of the gospel: yet both it also touche bothe his Apostles, and their successours, whom he willet wholy to bende themselves hereunto, that Goddes worde maye be sowne a brode, & preached as muche as maye be. For this seede tyme lasteth euen tyl the worldes ende: & they also as helpers of Iesu Christ, be sowiers, saue alondre that they so we not their owne seede, but suche as Christe deliuered vnto them. And because that seede is celestially, it can in no wyse be ouerlaid or oppressed. The Phariseis also, and Philosophers had seede of theyr owne, but those seedes coulde by no meanes (no not when the world fauoured them) growe and prosper, where as the seede of the heavenly doctrine, waiteth euery daye more stronger then other, euen when the worlde with all the puissance and aydes that it hath, assaulteth it. Therfore the Apostles do lyke wyse sow after their fashion, and for þ purpose they are sente out, who by oft remouyng fro place to place, go about nothing els, but to haue the gospel as muche dilated and spred abroad as is possyble to be. God geueth the increase when they be a sleape. That forse sayde seede hath in euery one, euen of the Christians, his grasse, his care, and his haruest. In hym that is a Christian nouice, the corne is yet vnperfite, and lacketh his naturall shape. In them that be lately borne againe in Christe through baptisme, the seede is sprongen into grasse, whiche by the greenenes of innocencie, putteth euery manne in ioyfull hope that it wyll proue well, and come to good. Nowe when they are grown vp hygher, by goyng forward in Christian vertue and godlynesse, then be they reaped.

The paraphrase of Erasmus vpon

And when eche of them is ripe after his manoure, then is he cutte do bene with the sickle. This sickle is death, after whiche the wheate neyther waterly moze ne lesse: neyther is made worse, no: better. The barne signifieth the life celestiall.

The text. ¶ And he sayde vnto them: Shall we tyeke the kyngdome of God? with what comparison shall we compare it? It is lyke a greyn of mustarde seede, whiche when it is sowne in the earthe, is lesse than all seedes that be in the earth. When it is sowne, it groweth vp, and is greater than all hearbes, and beareth greater branches, so that the fowles of the ayre maye make their nestes vnder the shadow of it. And with manye suche parables spake he the word vnto them, after as they might heare it, but without parables spake he nothing vnto the. But when they were alone, he expounded all thynges to his disciples. And the same daye, when euen was cumme, he sayd vnto them: Let vs passe out vnto the other side. And they left the people, and toke hym euen as he was in the ship: And there were also with hym other shippes.

It is lyke a
graine of
mustarde
seede.

And wth ma-
nye suche pa-
rables, &c.

Furthermoze, the Lorde Iesus shewed them by another parable, a figure of the successe and prosperous going forward of the Gospel, to the content that they, who as then vnderstoode not his sayinges, should afterwarth knowe by the end and profe of the matter that these thynges were not don at all aduentures, no: by worldlye policie, but by the prouidence of Goddes wysdom. And because he would make his hearers to take better hede vnto his wordes, he lettynge as though he had stande in doubte vnto what thyng he myght beste compare the kyngdome of heauen, sayd: Vnto what thing shall we saye that the kyngdome of heauen is lyke: or what comparison shall I vse, wherby I maye expresse the nature and vertue therof, vnto the p^{er}ceiue nothyng saue alonely what they see with theyr eyes? It is lyke (saith he) a graine, or corne of mustarde seede, which (when it is sowne) is lesse then all other seedes of hearbes that are sowne in the earthe: in so muche that yf a man make the quantitie or foyme therof, he loketh not that any great thyng shoulde cum of it. But as soone as the same is once sprong vp, and gotten out of the grounde, then draweth it to the nature of a tree, watynge hard from the steme or stalk, and spreadynge abroad his branches beyonde the quantitie and measure of all other hearbes, in so muche that it geueth shadowe vnto the fowles, and also conuenient places for them to buylde and make their nestes in. With these and many other like parables, the Lorde Iesus shewed the rude and grosse people, a figure of the successe that the Gospel shoulde haue, attemptynge his wordes vnto their capacities. He spake nothyng vnto them at that tyme but in darke parables, because they were not as then receyueable of playne communication. For yf he had sayd, that he shoulde shortly haue bene layne of the Jewes, but woulde anon after reliue, and spreade abroad his glorie throughtoute all the worlde, so that he, who then seemed loweste, and mooste abjecte of all persons, shoulde be right well knowen to be the soueraygne gouernour of the whole worlde, and that no manne, were he neuer so hygge in dignitie, shoulde fynde any quietnesse, or sure habowowe, vntesse he fled for succour vnderneath his boughes or branches: yf he had, I saye, spoken thus plainely vnto them, not one of them all woulde haue abyden his wordes, nor geuen any credence therunto. And yet was it very expedient for them, as it were by a dreame, to remember these thynges: because afterwarde the thyng selfe shoulde teache them what was meante by the same parables. He shewed them in secreete communication, the secreete vnderstandynge of euery parable that

that he spake vnto them. Thus was that daye spent. When it was now e almost nyghte, he commaunded his disciples to rowe hym ouer to the other syde of the water.

But when
they were
alone. 36.

Bicause saythe towardes Christe, and by Christe to Godwarde, is the originall cause of the increase of the gospel: the Lorde perceiuing that his disciples (who were as yet but rude, and weaklynges,) did geue no credence vnto his doctrine, attempted many wayes to bring forth in them, and stablish this sayth. Whensoever nyght, that is to saye, the storme of worldly trouble, or aduersities cummeth vpon vs, then haue we chiefly neede of a strong and stedfast faith towardes Christe. Therefore the disciples obeyed his commaundemente, and so after the people, (who coulde not folowe hym) were sent away, they accompanied with certayne other boates, beganne to rowe hym ouer to the farther syde, in the same shyppe that he then taughte and preached in. The Apostles carry ouer Iesus, whensoever they go from place to place, to sette forth and preach the Gospel. We knowe right well that against suche as so do, and be ministers of Goddes worde, there shoulde in tyme to cum be muche soze busynesse and trouble stirred vp, by them that loue better the vanities of this worlde, the those thynges that appertayne to euerlasting saluation.

And there arose a great storme of wynde, and the waves dashed into the shyp, so that it was now full, and he was in the stern a slepe on a pillowe, and they awaked hym, and said vnto hym: master, carest thou not that we perishe? and he toke vp, and rebuked the wynde, and sayde vnto the sea: peace, be still: and the wynde ceased, and there folowed a great calme. And he sayde vnto them: why are ye so fearful: how happeneth it that ye haue no faith? they feared exceedingly, and sayde out to another, who is this? for bothe wynde, and sea obey hym.

The tempe.

Wherefore to hartten, and strengthen his disciples against suche persecutions, and to teache them also, that no power, be it neuer so cruel and terrible, oughte to be feared of those that with full harte and mynde put theiꝝ assurance in the lorde Iesu, he suffered them to be in daunger, even to desperation. For after they had sayled farre fro the shore, there sodainely arose a great storme of wyndes, whiche set the water in suche a rage, that the waves enforced by the violence of the tempeste, dashed into the shyppe, so that they were then in great daunger, least the shyppe already filled with the great surges of the sea, woulde haue soncken. In the meane while Iesus layed his heade vpon a pillowe, and slept in the shyp. This was no fained slepe: he slept in verye dede, being weryed with trauaile, and watchynges, as one that had a verye natural bodye of man, subiecte to all suche passions as oures are subiect vnto. But he was not ignorant what woulde betyde. He wiste well there woulde a tempest arise. He knewe that the Apostles woulde be soze afrayed, and waken him out of his slepe. He coulde not more effectuallye teache them, that nothyng is to be dyd of those that stedfastly beleue in him. The disciples therefore pinched hym as he slept, and when they had awakened hym, sayde: Master slepest thou so soundely while we perishe: and thynkest thou that it maketh no matter to the, yf we be drowned? It was an argument of saythe, that when they were in daunger of deathe, they fled vnto Iesu for succour: But of an vnperfect sayth, for as muche as they beleued that they were not in sufficient safeguard, as long as the Lorde was a slepe. When Iesus was wakened, bicause
r. lii. he woulde

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he woulde by dede declare that he was the Lord of all the elementes, he rebuked the wyndes, and commaunded them to cease. Then he saide vnto the sea: peace, be still. These two elementes whiche are obedient to no moztall man, knewe the voyce of theyr maker. And by and by the wynde alaied; the waues and founteynes of the water left their ragyng, and fell downe, and there folowed a great calme. Then the Lordetourued hym vnto his disciples, and rebuked them for their vnbelefe. Why (quoth he) are ye so afrayd? haue you not yet, after that you haue sene me wooke so many miracles, confydence in me? Now whē the disciples, and the other that were with him in the shippe, saw this straunge wonder, how the sea being a dumme, and an vnreuly element, and the wynde like wyse a violent element, forthwith as he had rebuked the, ceased from further ragyng, and were still: perceiuyng that it was a thing passyng the state, and condicion of manne, sayde one of them to another. What ho is this whose commaundementes not onely diseases, and the dynels, but also the dumme elementes obey vnto?

He that was þe soue of man (as touchyng the naturall appetites of man) had not in this worlde where to rest his head. For euē dyng on the crosse whē he hadde nothyng to laye his head on, he caste it downe, and so yelmed by the Ghoste: But herein the shyp he dyd not onely take his reste, but also layed a pilow vnderneath his head, and slepte thereon: and anon a stozme arose, because we should knowe what great daunger hangeth ouer the church, so oft as Christ sleapeth in vs. He slepeth verily, when the shepheardestes & pastours of Christes flocke delited with the comodities, and pleasures of this worlde, are in a sound slepe, so that yf a man pincheth them, or crye vpon them neuer so much, yet can they not be wakened. Howe fast aslepe are those Byschops who being altogether geuen vnto sensualitie, drunken with an vnlefull desyre to rule and playe the lordes, and wholly set to heape vp money, neyther take any care for the flocke to them committed, nor haue any remembraunce of theyr owne soule health, nor yet are moued any whit at al with the comon peryll, to awake out of their slepe, and thiuke thus with themselves: What do I mad man that I am? The Lordes flocke is committed vnto me to be fed: and howtefly must I cum to þe iudgyng seate of þe euerlastyng iudge, who shed his precious blood for these shepe, whiche he put me in truste withall. What answere shall I than make hym? I should with ensample of good lyuyng haue carryed lighte before them to euerlastyng saluacion: and by my naughtye synfull lyfe, I haue bene their guide to hell, and dampnation. I should haue fedde them with the doctrine of þe gospel, and dyd not feede them a whit, but plucked of their wooll by the rootes: but spoyled them of that they hadde, but slewe them. In steede of a father, I behaued my selfe lyke a tiraunt, for a Byschop, I was a wolfe and a robber. And in the meane whyle the tempest disordereth all thynges, and maketh a great confusion. Iesus, who is the true heerdman of the churches and congregacions, slepeth dissemblyng the matter; and suffering the stozme to arys: but he slepeth so, that he strightwayes awaketh at the crye, and calling of his. The shyppe that Christ (as pertainyng to the body) is carryed in, is one: but she hath no accompanying her. There is one catholike or vniuersall church, and again there be many churches. Christe is lyke wyse in them all: And as many as do cleaue vnto the same heade, be one congrega-

congregation. No thyng is drowned that foloweth Christe: Be they neuer so muche tolled with þe waues of the water, neuer so much in leoparchie of dyuor-nyng, yet haue they at the lengthe good arriual, and cum safe vnto the haven. But all this while, the tempeste and nyghte do plainly teache vs that we can haue no maner of ayde and succour of oure owne strengthe, and that all hope of saluacion is in Christe only, if a man with full hart and minde put his trust in hym. The deuell causeth oftentimes suche tempestes p̄uately to aryse in e-very mannes soule. For after that the nyghte doth once darken our myndes with errours: after the light of faith doth faile, and the strength of the eu-angelike spirite, be (as ye would saye) a slepe, & laid to rest in vs: then do the win- des of naughtye lustes arise, and greatly disturbe the calme of the mynde. The soule selfe is now in great hastarde: there is no helpe, neyther in rowyng nor in sayles. There is no remedy, but it muste nedes perishe and go to wrecke, yf Christe be not wakened out of his slepe by seruent and importune prayers. If he heare not streight waies when he is called on, yet cease thou not, but prycke, and pinche hym tyll he be a wake. By him only the calme and quietnes of the minde, shall incontinent be restorred.

¶ The v. Chapter.

¶ And they came ouer to the other side of the sea, into the countrey of the Sabene. The text; wites: and when he was cum out of the Wyppre, immediately there mette hym out of the graues a man possessed of an vnclane spirite, whiche had his abiding among þe graues, & no man coulde bynde hym: no not with chaines, because that when he was often bounde with fetters, and chaynes, he plucked the chaynes asunder, and brake the fetters in pieces, ney-ther coulde any man raine hym. And althowys night and daye he was in the mountaynes, and in the graues, ceping, and beating hymself with stones. But when he had spyed Iesus a far of, he ranne and worshipped hym, and cryed with a loude voyce, and sayd: what haue I to do with the Iesus thou sonne of the moste hyghed God? I requyre the in the name of God, that thou torment me not. For he sayed vnto hym: come oure of the man thou soule spirite. And he asked hym, what is thy name? And he answered, and sayde vnto hym: my name is Legion, for we are many. And he prayed hym instantely that he would not send them awaye oure of the countrey.



¶ This tēpest hath taughte vs that all trouble and bu- sinesse whatsoeuer the world woulde stirre vp agaynst the gospel, oughte by the ayde of Christe to be suffe- red with constāt courage of mynde: and that such trou- ble should at one tyme or another, be turned into a great- est tranquillitie and quietnes: So foloweth there inco- ninent a fygure, whereby was signified þe there should be in summe partes of the world so byplandishe and cru- ell people, that they would at the fyrste bunte by rea- son of their naturall crueltie, refuse and abhorre the doctrine of the gospel: and yet should it cum to passe in proesse of time, that they also shoulde wate gen- tle or cquill, and lousingly receiue the swete yoke of the lord after they once knewe it. Wherfore as sone as this storie was alayed, whiche fygured the storie of persecution that princes shoulde stirre vp ragyng agaynst the gospel, Iesus, and such as accompanied hym, arrived on the other side of the water.

That countrey was called the countrey of the Gerassites of a famous town of Arabie, named Gerasa, iourning vnto mount Galaad, in the tribe of Ma-
e. iiii. nasse,

The paraphrase of Erasmus vpon

And when
he was cum
out of the
Ship. 96.

naile, not farre fro the lake or sea of **Tiberias**. For now the **Lorde Iesus** maketh a shew of the brutish, and cruell barbarousnesse of certain nations, of whome it maye be doubted, whether they deserue to haue the name of men, or no: yet is there none so fierse and saluage crueltie that we ought to despaire of. Wherfoze after that **Iesus** was cummen out of the **Shyppe**, and entred into this countrey, by and by he saue a sight, whiche plainly declared the manners, and naturall disposition of that nation. For when he was heard cummyng, there starte out a certayne felowe, vexed with a spirite of passing vnclemensse, and crueltie. This wretched creature would not come where as any resort of people was, but liued in solitary places, lurking, and hydryng hymselfe in dead mennes tumbes that were by the highe waye syde. Neyther was there any that assayed any moze to bynde hym, because he had bene oftentimes bounde befoze, and alwayes plucked the chaines asunder, and brake the fetters in pierece.

Neyther was there any violence that could so reclaime hym but that he being in case not able to rule himselfe, would gad abode at libertie, whitherso-
euer the wicked fiende enforced him to go. For this cause he was vnbound, and wandered by and downe both night and daye among dead mens tumbes, and in wyld mountaynes, cryng and bearyng himselfe with stones. Now if anye tken this to be (as it is in verie dede) a miserable, and a terrible sight, lette him conside with hymselfe, howe muche moze miserable a sight in the eyes of almighty god, is he that hath nothyng els of a man, but the name onely: he, I say, that is made and caste a waye through clottous liuing, woode vpon holetrees, mad vpon the dise, and beside himselfe by reason of drunkennes, a brauler, a robber or praye taker, a breaker of the pence, a violent felow, suche a one as can neyther be restrayned by Goddes law, ne mannes: neyther let, and bridlede from his sensuall wilfulnes by any shame, reuerence, or feare: bold to doo what hym lyeth: who for small wages is hired to go to what warfare soeuer it be, to sleie and murder suche as he knoweth not and neuer byd him harme, to burne vilages and good townes, to ruse churches, and synallye to destroye all that euer holy is, or not holy. But herunto perjuries, blasphemyes, and incests, with the whiche vices suche leude rustiauns as are of this sorte, be well acquainted. But hereto reasons and poysonynges, with the practyse of arte Magike or Sorcerye, and then shalte thou evidently perceiue howe muche lesse was the furye of the man thus vexed with the deuill, then of this wretched and vnholye captiue. But what? Ought we to despayre of suche a one? No truly, yf it maye chaunce him at any tyme to see **Iesu**. He is sene by faith. For when the same wretched felowe at the noyse that the straungers made, was com out of his denne, violently to assault them accordyng vnto his accustomed maner, anon as he had asatte of espyed **Iesu**, he drawen with an heauenly power, and sodaynly chaunged, ranne vnto hym, and worshipped him. And straight wayes the fiende began to cry with a leude voyce by the mannes mouth, and saye: What hast thou to do with me **Iesu** the sonne of the higheste God? I requyre thee by the name of God, that thou touch me not. For **Iesus** voyce was vnto that deuill, a torment, because he sayde: Thou foule spirite departe out of the man. So great was the malice of the deuill, that it was the greatest torment to him that might be, if he now coulde no longer be suffered to vex and torment the selfe wretched. He felt **Iesu**

For he feared
vnto him. 96.

his boye effectually, and almyghty, the whyche he was constrained to obeye unto, whether he would or no.

Nowe I repute me to you, whether there be of the affeccion of mynde in suche as be extremely malicious persons, who haue a great desyre to doe o- ther menne harme, yea, though it be to their owne displeasure. And yf they be restrained from theyr wilfull desyre, so that they can not be suffered to dooe what mischief they woulde, then are they sorbered in mynde. Iesus deman- ded of the foule spirite what was his name. The spirite made aunswere: my name is Legion, because we be many. Thou knowest (good reader) that this woorde Legion, is a woorde or terme of warre, whiche implieth a foule rable: ment of ruffians confedered together, to pestrope me. But no power of a mul- titude preuaileth agaynst the might of Iesus. He as easily putteth a Legion to flight, as one man. Then that capitaine deuill who spake for all the reste, greatly besought Iesus, whome he acknowledged to be his conquerour, that he would not cleane exile hym out of that countrey. O petiterse malice of the deuill. He desyreth not forgiveness, nor any other benefite, whereby he maye be in better case. He counteth it a pleasure and benefite, if he maye be suffered there to continue, wheras mooste occasion is for hym to do harme: Euen as though he a sorte of snaphaunkes set all on mischief, enforced by a greater pow- er of the prince, and commaunded to breake garrison, or forsake theyr hold and fortreffe, would make this petition: We desyre no wages, but only that your grace wyll suffer vs to raunge abrode in the countrey, and to bbe and reoue at our owne peryll.

But there was there nigh vnto the mountaynes, a great hearde of swyne fedyng, and al the deuilles besought hym, saying: sende vs into the heerde of swyne, that we maye entre in to them. And anon Iesu gaue them leaue, and the vncleane spirites went out, and entred in to the swyne. And the hearde was caryed headlong into the sea. They were almoste two. and were drowned in the sea. And the swyneherdes fled, and tolde it in the cite, and in the fieldes. And they went out for to see what had happened and came to Iesus, and tolde him that was verryd with the fiend, and had the Legion, sit both clothed and in his right mynde, and they were afrayed: and they that sawe it, tolde them howe it happened to hym that was possessed with the deuill, and also of the swyne. And they began to praye hym that he woulde depart out of theyr coast.

The rest.

When that vnto this requeste and petition of the deuill, Iesus made no aunswere, there was not farre of a great hearde of swyne, nigh vnto the mou- tayne fedyng in the fieldes. Thou knowest hys good reader, the beast that was abhorred of all the right Jewes, and wherewith the Gentiles a people geuen to Idolatrye, were chesly deuyed. Therefore the deuils desyred that they might be suffered at the least wise to enter into the swyne: And yf we may not (say they) destroy the man whom thou desyuereest from vs, yet geue vs leaue sumwhat to wreake oure malice by destroyng of the vncleane bea- stes. That Iesus graunted them without any styeking, who cared not for the safegard and preservation of swyne, but of men: teachyng vs hereby that for to save euen but one man, we ought not to passe vpon the losse of other world- ly thynges, be it neuer so great. The Legion of the vncleane spirites forsoke the man, who remayned to be purified with the spirite of Christ, and went in to the hearde of swyne, whiche were forthwith caryed headlong with grate- violence, downe the stepe hill into the lake or sea, and there they drowned. The swyne were almoste two thousande in number. Let menne beware that they be

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not founde like vnto swyne. For into suche soules the diuels are ryght glad to enter. Nowe the swyneheardes after they had sene this wonderfull facte, did not helpe their swyne, but fled awaye for feare into the next cite, and into the country there about, and shewed eury body what they had sene. That good shepheard helpeth his flocke bring in iopardye. But when the pastoures or shepheardes are themselves as bad as theyr naughty flocke that is paste all grace and goodnes, then both the flocke goeth to wicke and utterly perissheth and the shepheardes do nothing els but flye awaye for feare. As soone as this thyng was noyseed abroad, the people came running thicke and threfolde oute of the towne and country, desirous to see with theyr eyes, what they had hearde befoze with theyr eares. For all semed vnto them incredible that the swyneheardes had tolde them. Wherefoze they came themselves vnto Iesu, and sawe the manne whome they all knewe, befoze vexed with a spirite of exceeding cruelties, and wout by reason of his great fury and madnes, to braste al his chaynes and fetters in piere, to rent and teare a sounde his clothes, to beate hymselfe with stones, violentlye to assaulte those that passed by, and to make all the places there aboute to ring with his furious crying, and roying: sawe hym, I say, then sit quietly at Iesus seete both clothed, and in his right mynde. Nowe they whiche were present, and sawe what was done, recounted to suche as came thither, the whole history of all that befel, euen from the beginning, both how the Legion of diuels was caste out of the man, and also how the hogges were drowned in the water. Wherefoze when they (the matter now diligently examined and tryed out) were throughe perswaded that all was of truthe whiche had bene tolde them of the swyneheardes, then were they afraich, and beganne to despye Iesu to departe out of theyr quarters. This wicked, and grosse nation, knewe not Iesu throughe. They perceyued his power, but they marked not his goodnes, manifestlye declared in that he restored this man to his ryght mynde: and they were a great deale more mouch in theyr myndes for þe losse of theyr swyne, then glad of the mannes health and recouery. They feared theyr Oxen, theyr Asses, and theyr hogges, and toke great care for the bely, and none at al for the soule. And yet for al that, it is a certayne begynnyng of saluacion, sum what to stand in dyede of Gods power.

The xxiij.

And when he was come into the city, he that had the devyll, prayed hym that he might be with hym, howbeit Iesus would not suffer him, but sayde vnto hym: go to thynne owne house and to thy frendes, and shewe them howe great thynges the lord hath done for the, and howe he hath compassion on the. And he departed, and beganne to publike in the synagogs, howe great thynges Iesus had done for him, and all men dyd marvelle.

The Lorde, teachyng vs by dede, that the roses of Goddes worde and the gospel oughte not in any wyse to be cast vnto hogges, reuled vnto the water syde and to ke shippe. In the meane whyle the felow whiche was deliuered from the deuill, perceyving the authour of his health to departe, beganne to despye hym that he mighte be one of his trayne. The Lordes pleasure was that he shoulde rather be a publisser of his mercie, and goodnes, then one that shoulde accompany him in his iourneys, because it was expedient for the soule health of many that he shoulde so be. Yet he hence rather (as he) vnto thy house and to thy kynnsfolkes, and acquaintaunce, and shewe them howe muche god hath done for the, and howe he toke compassion vpon the when all men persecuted the, but yet denied the past all remedye. That country contreyne d in it crying,

cities, and therfore was called in the Greke language, Decapolis. The man obeying the commaundement of Iesu, departed; and tolde in all those cities bothe what case he was once in, and in what case he was now made againe through the benefite of Iesus. Every man beleued that his wordes were true, by reason very many of the same country knew hym before, and also because he shewed by his outward behauiour, that he was by the power of Iesu, perfectly restored unto his ryght minde. He was not ashamed to speake of his olde calamities, whyles he went aboute to set furthe Gods glory.

Hear these things thou wurtchypper of Idols, thou whoremonger, thou dyser, thou ypotous folowe, thou waster, thou extortioner, thou robber, thou house burner, thou warryer, thou paysoner, thou murderer: dispayre not: only runne unto Iesus. Consyder not the multitude and greivousnes of thyne offences: only regarde that Iesus is he that came to save all minne, and is able to doe all thynges with a becke. When the legion of devils hath forsaken the, when thou arte restored to thy ryght mynde agayne, then blasse, especially amouge thy freendes, and acquaintaunce, the great mercy of God towarde the. Be not ashamed to confesse thy former lyfe. For this also shal make greatly for the aduanceyng and setting furthe of the mercy of Iesu, if it be knowne to as many as maye be possible, howe abhominably thou lyueddest before. Knowledg and confesse what thou hast bene: And where as thou arte nowe sodainly chaunged, and become another manne, ascribe it not unto thyne owne deservynges, but unto the free mercede of God: who taketh mercede and compassion vpon whome soeuer it pleaseth him, for as muche as he is debtour and bounde to no manne.

¶ And when Iesus was cum ouer agayne by Gyppe unto the other syde, muche people gathered unto him, and he was nigh unto the sea: and beholde there came one of the rulers of the Synagoge, whose name was Jaitus: and when he sawe hym, he fell downe at his fete, and besought hym greatly, saying: my daughter lieth at pointe of deathe. I praye the cum and laye thy hande on her, that she maye be safe, and lue. And he wente with him, and muche people folowed hym, and thronged him. The text.

When this fede (as a man may call it) was sowen among the Cerasites, Lord Iesus passed crosseys & water. That he so oftentimes chaugeth place, maketh for the aduanceyng of the ghospel: & the varietie of miracles monsheth vs how the teacher of the ghospel ought busily to do his deuour whē soeuer occasion serueth, to byng whosoever he can to saluation. And when he was brought ouer to the other side, thither resorted afreshe, a great multitude of people. For like as the lode stonne draweth vnto it yron, so dothe benefitee & well doing allure all men vnto her. Whyles the Lorde was by the water side there cam vnto him one of the rulers of the Synagoge, called Jaitus. This Jaitus moued by the fame of Iesu, came thither w the rest of the multitude. For there was a thing which greued his heart very sore, wherein he muche desyred the presence of Iesu. Therfore whē he sawe the Iesus was brought again vnto the shore, & set a land, he was right ioyous, & (as they are euer lowly & crouching whiche greatly desyre any thyng) although he were a ruler of the Synagoge, that is, a primate among stately felowes, yet fell he downe at the fete of Iesu, and besought hym saying: Lorde, my daughter a mayden of twelue yere olde, in whome I reposed the chiefest solace of myne olde age, is in as great perill of lyfe as may be, & lyeth now at the mercy of God: cumme, and laye thy hande vpon

my daughter lieth at point of deathe.

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And he toke
with hym.

vpou her, that thozoughe thy touchyng she myght be safe, and lyue. Iesus perceyning well by hys woordes howe weak his saythe was as yet, in as much as he made mention of the extreme leperdy that she was in, as though he had not bene able to relieue her, if she had bene deade in deede: and in that he required his presence, and also the touchyng of his hand, as though he coulde not beyng absent, yea, and with a becke make whole whomsoeuer hym list: Iesus, I saye, promised hym to cure, and so folowed hym goyng home warde a good pace: geuyng thereby an ensample howe ready the pastoure of Chyrtres flocke ought to be in procuryng soule health to al men, both to Grekes, & to barbarous nations, to them whiche are descended of noble parentage, and of base linage, to riche, and to poore, to learned and to vblearned. And as he went, there was occasion geuen hym, wherby to reforme the vnperfite faith of the sayde ruler of the synagoge, and that by the ensample of a woman, whiche the lesse that she knewe Christe by the lawe, the more was she to be bozne with all, and excused for her vnbelief. There folowed Iesus as he wote to the ruler of the synagoges house, a marueilous great multitude of people, partly because it was not possible to disrue them from hym, and partly to beholde the miracle whiche shoulde be wrought. The nobilitie of the synagoge made them more desirous to beholde. Wherefore as eche of them pleased to be nexte Iesu, so was he payned with the throngyng of the people.

The xix.

¶ And there was a certayne woman whiche had bene diseased of an issue of bloud, xii. yeres, and had suffered many thynges of many physicians, and had spent all that she had, and yett none aynedement at all, but rather was worse and worse. When she had hearde of Iesus, she came in the presse behinde hym, and touched his garment. For she sayde, if I may but touche his clothes, I shal be whole. And straightway the fountayne of her bloud was dried vp, & she felte in her body that she was healed of that plague.

¶ In this presse was there a woman that had a fylthy, a shamefull, and also an vcurable disease, and had bene sycke thereof, the space of. xii. yere (for it was the bluddy fyre) whiche was in so much the worse takyng, because whyles she put great hope of recovery in physicians, that made her many faire promises, & whyles disapointed of one, she wente vnto another for boote that put her in more assurance of healthe, and from hym agayne to another, beyng continually fed with good hope, and comfortable wordes, she spent all that euer she had vpon them: and yett for all this so lytle was she holpen by physik, that she was in much worse case then she shoulde haue bene if it had not chaunced her to medle with the physicians at all, who whyles they made many large promises, and payned the poore wretche with their seruicable diligence, bothe increased her olde griefe, and also added therunto a newe, that is to saye, vnto her bluddy fyre, pouertie. Suche vndoubtedly are the commune sorte of those that professe humane medicine. But it is oft tymes seene that healthe is gotten by vtter dyspayking of healthe. After she began once to distrust the physicians, and they perceyning that she had nothyng left to geue them, had now at the length geuen sentence that there was no hope of her recovery, than began she to be nerer vnto healthe, then she was before. For God helpeth none more wyllingly then suche a one as is cleane desitute and forsaken of all worldly succours. This woman hearde but tell of Iesu, and furthwith she conceyued a wonderful greate confydence of hym, and pleased in among the thickest of the multitude. The bashfulness of womanhode, and the

the synners of her disease, would not suffer her to doe as the ruler of the synagoge did, but she came behynde Iesu, and at the length when she had with much ado wounde her selfe out of the ptease of people, whiche thynge, and thronged one another, then touched she hys garment. For she had suche confidence in hym, that she sayde secretly to her selfe in this wise.

If I maye touche but the onely hemme of hys garment, I shall be deliuered of my disease. When all the Physicians whiche toke muche money to put her to payne had geuen her ouer, she happened to mete with an other Physician, who sodaynely restored her to perfect health, and that for naughte. She was not deceyued in her truste. For as soon as she touched the Lordes garment, the yssue of bloude stauched, the humour beinge sodaynely corrected, which was wonte to yssue, and well out, as it hadde bene out of a quicke spring.

Moreover she feltenow agayne the selfe same strengthe and lustines in all her bodye, that she was wonte to haue before, or euer she began to be sycke of this disease.

Lette suche as be effeminate persones, and made womanlyke thronge excessive, and woordely delicacies or pleasures, haue recourse no whiche els for succour, saue vnto Iesu. If they truste to Philosophers, lawyers, arte Magike, or Wharissacall ceremonies, then shall they, after bothe tyme and wytte consumed herein, dooe nothyng els but increase theyr disease, and wyne pouertie: excepte peraduenture suche pouertie be lesse grievous vnto them by reason that age is now spent, and wytte cleane decayed and gone.

The woman highly reioyced when she had, as it were, stollen this benefite of Christe, whom she thought might (as a man) be deceyued, and kepte from the knowledge of the chynge that was done: or els yf he could not so be, then trusted she verily that he woulde of his goodnes, pardon the shamefastnes of womanhood.

¶ And Iesus immediately felng in hymselfe that vertue proceed from hym, turned hym about in the ptease, and sayed: who touched my clothes? And his disciples sayde vnto hym: thou seest the people thruste the, and asked thou, who byd touche me? And he looked rounde about for to see her that had doon this thing, but the woman fearing, and trembling (knowng what was doen within her) came, and fell downe before hym, and tolde hym all the truthe, and he sayed vnto her: daughter thy faith hath saved the, go in peace, and be whole of thy plague. The text,

The Lorde hauyng more regardeto Gods glozy, and the health of a great many, than to the shamefastnes of one woman, knowyng right well that he was touched, and that the woman had receyued the benefite of health ther by, turned hym to the multitude pteasyng behynde hym, and sayed: who touched my clothes? The disciples thynkyng nothyng vpon this that besel, answered the lord agayne, and sayde: Thou seest a greate ptease of people thrusting and throngyng the on euery syde, and yet askest thou who toucheth the? They that reade the gospell do touche Christe. Suche as do consecrate or receyue his holy bodye do the same: but al are not healed whiche do touche hym. The woman alone that touched hym with a strong saythe was healed. Iesus required no other reward for his benefite, but onely a confession of the disease, and a knowledge of Gods mercy. Therefore when the woman constrained by shamefastnes, helde her peace, trustyng that she might styll haue bene vndiscreyed, he looked rounde aboute on the people, as though he had bene desirous to know her that had touch'd him. This loking about of Iesus, was a gesture of hym shewyng

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courteously requyred a confession of the benefite receiued. He woulde not better her by name, leaſt he ſhoulde haue ſeemed to haue hit her in the teeth, with the good turne he dyd her. The woman of a womanly ſhamefaſtneſſe, and not of any vnthankfulneſſe, helde her peace. Then was there a prycke of prouocation geuen, to make her to put awaye that vnprofitable ſhamefaſtneſſe, and to wyng out of her an holſome confession. For what is not the looke of Jeſu able to dooe? In this wyſe he beheld Peter, and ſurthwith he came vnto hymſelfe agayne. The woman knowinge in what caſe ſhe came vnto Jeſu, and what great benefite ſhe had receyued of hym, durſt not diſſemble the matter, but all womanly baſhefulneſſe layd aparte, came ſtarryng, and trembling before hym. For ſhe ſtoode in great dread, leaſt he would haue rebuked her for her leudneſſe.

Then fell ſhe downe at his knees, and in the audience of them all, ſhe ſpake the whole matter as it was in every poynt without anye diſſimulation or colouryng: how long the diſeaſe had hanged vpon her, how phyſike had bene practyſed in vayne, howe ſhe touched his garment priuely, and what a greate truſte ſhe had conceiued of him. The lord Jeſus leueth ſuche a confession as cauſeth the ſynner to knowe himſelfe, and to geue all the glozy vnto God for the reſtitucion of his health, and ſynally that maketh him to prouoke many mo to haue like ſayth: puttynge vs in remembraunce, that of him onelye cummyeth fre health and ſaluacion, and that it maketh no matter howe manye, and howe abominable mannes cruozmities be, but howe muche confidence one hath, either in the power, or els in the goodnes of almighty God. If the diſeaſe of thy minde be ſecrete and vnknewen, yet confeſſe it vnto Jeſu who neyther vttereth it agayne, nor inbyapdeth the therewith, but maketh the whole. If thou haue openly offended, then make thou open confession, that like as thou haſt entyled many by thy naughty example, to vice and ſynfull luyng, ſo contrarie wiſe beyng turned from ſynne, thou mayſt prouoke many to amende theyr liues. That ſhamefaſtneſſe is vtterly to be putte awaye, whiche bothe enuierth God his glozy, and our neyghbour his ſoule health. Affuredly thou ſhalt be well apayed that thou art rid therof, when thou once ſeeſt thy ſelfe more quiet in conſcience through thy confeſſion, then thou waſt before, as though thou haddeſt hearde the ſelfe ſame woordes of the Lorde Jeſu that the woman hearde. What hearde ſhe? Daughter, the ſayth thou haddeſt in me, haſt thou reſtored the vnto health, whiche phyſike was not able to geue the. Depart with a ſorry full, and a quiet minde. I wyll that thou enioye this my benefite continually. O thou ruler of the ſynagoge, ſeeſt thou not? Heareſt thou not theſe woordes? For all this was done to inſtructe the, and ſuche as thou arte. The woman was ſicke of an vncurable diſeaſe, ſhe waied dayelye woyle and woyle, and yet for the notable ſayth ſhe had in Jeſu, ſhe was healed by the onelye touching of his garment. And thou calleſt as one would ſay, the phyſician home to thy houſe: thou commaundeſt him to laye his hande vpon the patient, and requireſt haſte.

The text. While he yet ſpake there came from the ruler of the ſynagogs houſe certaine whiche ſayde, thy daughter is dead: why deſeaſeſt thou the mayſter any farther? And a ſonne as Jeſus hearde the worde that was ſpoken, he ſayde vnto the ruler of the ſynagoge: Be not afraid, onely beleue. And he ſuffered no man to followe him ſauy Peter, and James, and John the brother of James, and he came vnto the houſe of the ruler of the ſynagoge, and ſawe

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they: bayne weeping, and wayling, and dyd not onely nothing at all profite the deade body therewith, but also increased the wofulnesse of her parentes, and laughed hym the authour of health, to skorne. There nedeth not y^e presence of suche people, where the soule beyng dead throughe synne, is to be called agayne to the lyfe of innocencie and vertuous lyving.

This thyng dyd Iesus then in a nother mannes seuerall house. What woulde he now doe, yf he sawe the great pompe that some vse in funerals euen to very madnesse. There are certayne persons hired to sayne mourning and weping, to crye out, to teare the heare that many times is none of theys, to knockethemselues on the breste, to scratche theyr faces, to caste out wordes that no feaunticke manne woulde speake thelyke, full of distrust and vbelefe. They set mylke by the deade karkes, therewith to allure the soule, straying and wandring a brode, into the body agayne. They oftentimes crye and call vpon the dead body by name: Whylip cum agayne: Come agayne to vs good Whylip. They chydre and braule with hym saying: Why hast thou forsake thy frendes? Why wouldest thou kyl vs with mourning. Thou lackeddest nothing to liue all at pleasure, neyther ryches, nobilitie, honozable aduancementes, beaultie, nor age. O thou cruel felowe: O wretches that we be, &c.

Nowe put me herunto trumpettes that sounde vnto the deafe, the syngyng menne that syng bayne funerail songes vnto the deade bodie, whiche heareth them not: and dooe not therby take awaye the sorowe of the lyving, but increase it. Furthermoze, put hereto the long rowes of tozche bearers, and the raye of those that are clad all in blacke, and mounting apparel: yea, ther be summe also whiche cause horses trapped in blacke to be brought into this pompous shew, to cary the deade mannes slagge and coote armour, and with theyr downe lokyng, (for theyr neckes are fast bounde vnto theyr legges) to make as though they sought for their maister that is descended and gone do wone to hell. What shall I rehearse the great feastes, & solenne bakettes that they are wonte to make. The magnifickes: and costlie buildynges of tombes, as though there were litle pomps, & superfluite vfed in life. excepte dead folkes dyd also declare themselves to be attached with these vices. Nowe sythes euen those that are of the wyfdest lozte of the heathen, suppose these to be mad and fonde customes: how muche moze then ought they not to be had in vse among christen menne, whiche dooe all slepe rather then dye, and shall awake agayne the last daye at the sowynge of the Angels trumpet. Therefore, to retourne to the order, and processe of this storye, when Iesu had put all these folkes out a doores, he toke the parentes of the mayden, and went into the secret chambrye where as the coarfe laye.

For his pleasure was that they shoulde be vltimestes of the miracle which he intended to worke. Here the Lord toke the mayde by the had, & as though he would haue wakened her out of her slepe, sayde vnto her: Tabitha cumy, the whiche in the Syryan language is as much to say, as howe mayden, aryse. Suche as are in a depe or sound slepe can not many tymes be wakened, althoughe a manne call them ofte tymes with a loude voyce, and pynche them neuer so muche: and when they be called vp, yet doe they not by anye awake, but beyng a good while halfe a slepe or drousy, gape, stretch theyr armes, nod with theyr heades, that many tymes the chymne stryketh the breste: and if a maill not styl vpon them, they fall aslepe agayne. This deade mayden a-

rose

rose forthwith, and walked at the voyce of Iesu, being not only relpyed, but also very mery, and iocunde. For the soule which throughte the enforcement of the disease had forsaken the bodye, knewe the voyce of his maker, and without delaye retourned againe into the house that it went out of.

And they
three addes
much out of
measure. &c

The more sorrowfull that her death was by reason of her yong age, (for she was but twelue yeare olde) the greater was the myrthe and ioye which he made for her relpyng. Her father and mother wer greatly amazed with this straunge, and wonderful syght. Iesus who neyther requyred reward or meede of them nor yet thanks for his labour, onely commaunded them to geue her meate, bycause it myght thereby more certeynly appeare howe she was restored to life. For eatyng is not onely a sure token of lyfe, but also of welfare, and good health. He lyketwyse charged them that they shoulde not blase this thyng abode which was pryncely done, and in the presence of a few persons, eyther because he would haue it rather publyshed by suche as he putte out a doogres, then by the ruler of the Synagoge, who shoulde haue bene more enuyrd, but lesse beleued if he had bene the publysher hereof) eyther because, in that he commaunded them to kepe the thyng secrete, which he knewe ryght well they would not do, hys wyll was to teache vs how that in all the good dedes we done, we ought bettylpe to excheue all vayne glozy, and worldly prayse. If a man wade deeper herein, and seeke what secret learning lyeth hid in this miracle, (for euen the very doings of Iesu be parables) it shall appeare that this dead mayden of twelue yeares olde, and scarcely yet mariable, signifyeth a man, whiche by frailtye of nature hath the syght fallen to the committing of some pryncyall crime or synne, and therfore, because he is not yet past regarde of honestye, nor by long custome rooted in synne, maye with the medicine of shame, easlye be holpen, and cured therof. When any suche offendeth, it becometh the Curates and pastours to folow the gentle demeanour of Iesu, who without making any great ado, raysed the mayden at home in the presence of a fewe witnesse. It shall be sufficient to rebuke suche as haue thus offended and done amysse, secretly: leaste they faulte being once disclosed, they eyther sette all shame aparte, or els pyne awaye throughte ouermuche sorrowe and heauynesse.

The fyrst offence if it happen throughte frailtye and weaknesse, is verye sone amended. It is muche harder to cure hym whose wickednesse is once cum to the knowledge of the people: and hardest of all to heale suche a one as is hardened and rooted in sinne by long custome of synnyng. And therfore he rayseth the mayden by vertue of his bare worde in her fathers seuerall house, sufferyng fewe to be present thereat. But he maketh more adoe when the yong syngalste, which was bozne out vpon mennes shoulders to be buryed, is restored to lyfe agayne. His mother and all the people that go with her, make great mone and lamentation. The yong man is had out to buryng, and fyrst his mother heareth Christ saye: wepe not. Then Christ toucheth the coffin, and causeth the porters to stope. Anon he calleth the dead man, with a loude voyce, saying: How, I say to the, aryse. Then fyrst he rayseth himself, and stertyeth in the coffin: after ward he begynneth to speake, at the length he whippeth out of the coffin, and is deliuered vnto hys mother.

But Christ commaunderth Lazarus grane to be shewed hym, as though he knewe not where it was: he wepeth once, or twyse. He is troubled, and gro-

f. i. neth

The paraphrase of Erasmus vpon

meth in spirite. He commaundeth the graue stone to be remoued, and calleth out Lazarus with a loude voyce. The dead mā commeth out, but bounde: At the length he is vnbound, and falleth to his meate.

It was no more maystrie for Christ to rayse vp the karkas whiche had layne fower daies deade then the bodie newly deade, who at the daye of dome, wyll by the voyce of thauingell, rayse and call to lyfe agayne, all mennes bodies that haue bene buryed in so many thousand yeares before: But by thys figure hys will was to shewe vs howe muche a doe it is for them to turne from synful lyuing, who of long tyme haue bene accustomed to vices, not to the ende that we should despayre of suche persons, but because we should endeuoure to amende oure lyues in season, and more earnestly goe about to byrnyng all that are in suche case to amendement. Moreover I thinke it also here worthy to be noted, that where as Iesus woulde haue hys benefyte publyshed of the Gerasyte possessed of the deuill, yet commaunded he the ruler of the Synagoge to kepe silence. For the enuious Synagoge went aboute by al meanes, to ouerwhelme and oppresse the glozve of the Lorde Iesu, the whiche Synagoge dyd also afterward beate the Apostles, and charged thē that they should not be so hardy as once to speake of his name. But they? enuey ppeuayled nothing at all. The more they went aboute to oppresse his hollosme name, the more was it preached amonge the Gentyles. The priestes holden they? peaces: The Pharyseis crye out, and speake agaynst him: The Scribes rayle vpon him: Herod laugheth him to scorn: but wouthyppers of Idolles, theues, extortioners, and such as are attached with the byces of incest and aduoutry, sodaynly deliuered by the grace of the ghospell from they? olde synnes as fro most fell and cruell dynels, doe magnific and prayse hym.

¶ The.vi. Chapter

The text

¶ And he departed thence, and came into his owne countrey, and his disciples folowed him: and when the Sabbath day was cum he begd to teache in the synagoge. And many that heard him were adonish, and sayde: from whence hath he these thinges? And what wisdom is this that is geuen vnto him, and suche vertues as are wrought by his handes? Is not this the carpenter, whos sonne, the brother of James, and Iohes, and of Iuda, and Symon? and are not his synners here with vs? And they were offended with hym. Iesus sayed vnto them: a Prophet is not despised but in his owne countrey, and among his owne kynne, and in his owne household. And he could there shewe no myracle, but layde his handes vpon a fewe suche folk, and healed them, and meruailed because of they? unbeliefe.



¶ That occasion soeuer Christ haue to goe any whither, he is alwayes after one fashyon, and lyke hymself: that is, he euer byngeth healthe, to teache his disciples that accompany him, how we christians ought neuer to cease to doe the busynesse of the ghospell, but still to goe aboute whensoeuer occasion serueth thereunto, to make of euell men good, and of good better, whether it happen vs to conuynce and leade out lyues at home in our owne houses, or els in tozeyne and straunge countreies: in publyke place, or in pryuate. Moreover he that is vnfaignedly indewed with suche vertue and goodnesse as belongeth

belongeth to chryſtian profeſſion, whether it chaunce hym to be in ſhoppes, or in waggon, or to haue familiar talke and communication, or els to be preſent at feaſte or at banquet, yea, to make ſhorte tale, euen when he boundeth to, or maketh any game or paſtyme, he ſo demeaneth hymſelfe, that euer ſome depart alwaye from hym, muche amended in theſe maners and conuerſation, by reaſon of his companye.

Therefore Jeſus, whoe attempted to go vnto the Geruſalymes, forſoke the placeſ nigh vnto the water ſide, and returned backe into his owne countrey, leaſt he ſhoulde haue ſeemed readye to dooe ſtraungers and ſoreyners good, then his owne countrey men. For Nazareth deſerued to haue this honorable name to be called his countrey, becauſe he was foſtered and contynued there a long ſeaſon. There went with hym hiſ diſcipleſ, the whiche then folowed him euey where continually. Now when the ſabboth was cum, vpon the whiche day the Jewes were wonte accoꝝding to an auncient, and right laudable cuſtome they had, to aſſemble together, not becauſe they woulde paſſe the holye tyme, that is to ſaye, loſe it with the beholding of ſoly the ſpyghtes, telling of wayne and vnfruitfull taleſ, byng of vnholye paſtyme, or ſyngyng of ydell balades and ſonges: but by holy communication eſther to learne goddeſſeſ lawe them ſelues, or els to teach the ſame to other: Jeſus entred into the Synagoge in like maner as other dyd, to gyue an enſample to hiſ, whereby all men ſhould perceiue what a great ſhame and diſhoneſtie it ſhoulde be for vs chryſtian menne, ſithens the Jewes ſo earneſtly laboured thꝛoughly to learne and knowe a carnall lawe, whiche neyther was perſeuerance ſhoulde contynue for euer, and was wyrtten but of Moyses a mortal man, yf we woulde not with ſemblable or rather moꝛe diligence, ſtudy to knowe the Phyloſophye and doctryne of the goſpell, whiche the very ſonne of god hiſ owne ſelfe taught and ſet forth vnto the woꝛlde. Wherefoꝛe when Jeſus was teaching in the temple, hiſ authority was the leſſe eſteemed of many, becauſe he was ryght well known vnto them, as pertainyng vnto the fleſhe. They knewe hiſ poore parenteſ, and the ſymple and homely houſe that he cam out of. But they neuer ſuppoſed any thyng at all of hiſ heauenty father, a euerylaſtyng houſe, from whence he came downe for our cauſe. They knewe hiſ fathers occupation, toherwith Joſeph mapntayned and ſounde hiſ houſe, the whiche ſcience hym ſelfe alſo practyſed in hiſ ſpyll yeares. He was a carpentour, a conuenient occupation for hym, by whom the heauenty father once made thiſ whole woꝛlde. By a carpentour manſhude was created and made, and by a carpentour mete it was that man ſhould be repayed. Therefore when thoſe that knewe Jeſus (who vntill he was almoſte thꝛyſtye yeares olde, lyued among hiſ ſcendes, and neuer appeared to haue any knowlege in the Phariſeys learnyng) heard hym teach with great authority, ſuche thynges as they neuer had heard befoꝛe, of the excellently well learned Phariſeys, they wondered greatly, ſaying one to another: how is thiſ ſclow ſo ſodaynly chaunged, and becom another man: from whence hath he all theſe thynges, and what newe kynde of wiſdome is thiſ that is geuen hym: from whence hath he thiſ myghty and effectuell power to woꝛke myſtaclis, ſo great as we neuer heard the like to haue bene in any of the propheteſ. Sythe he hath bene from vs but a ſhorte whyle, how cometh it to paſſe that he is cum agayne ſodaynly altered, and cleane chaunged. Is not thiſ the ſelfe ſame Jeſus the carpentour, the ſonne of Joſeph the wyght, and Mary a poore

And when
the ſabbath
daye was
come.

And many
that heard
him were
amazed,
ec.

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simple woman: Dyd not we know hym, and all his kynred, and progenye? Do not the next of his kyn, that is to saye, his brethren and sisters, dwell here among vs? And so they had halfe disdayn at Iesu, that he who not longe before was taken for an vnderlyng and a persone of no reputation, was now sodaynly exalted to highe estimaciō, and authoritie. For they were offended wth thinbecillitie, & weaknes of his fleshe, wherof thei had ourt much knowleage.

Iesus said
vnto them,
a prophete
is not despised.
psal. 96.

When the lord Iesus perceyued this, he sayed vnto them: A prophete is no where more dyspysed then in his owne countrey among his alyance, kinnemen, and familiars. Ghostly busynesse yll agreeth with fleshye affections: neyther is it in anye wyse besempng that a true prophete or preacher of y^e ghospell, who teacheth vs to set nought by this worlde, who promyseth the ioyes of heauen, who teacheth that we muste be newly bozne throughe baptyisme in Christ Iesu, who teacheth also that we ought to mortify our members which we haue vpon earthe, to the intent we maye lyue ghostlie in heauen: it is not besempng, I saye, that suche a one here knowe either countrey, house, or quain- taunce, kynred, or frendes. Neyerther is it any maruayle yf earthly citizens knowe not hym agayne, synce he is now made denizen of an other countrey.

And he
could there
shewe no
miracle. &c.

Wherefore Iesus, thoughe he wote almyghtye, and desirous to saue as many as myght be, yet could he not there among his countrey men woorke many myracles, for that he was leited so to dooe by the vnbeleife of his acquaintance and kynfolkes. For where as being among alyantes, he had easily cured verie many of all kyndes of diseases, caste out dyuels, and healed leapers, here in his owne countrey, he onely healeth a fewe sicke folkes, and that with the laying of his handes vpon them.

The text.

¶ And he went about by the townes that laye on euey syde, teaching: and he called the twelue, and began to sende them tuth, two and two, and gaue them power agaynst vncleane spirites. And commaunded them that they shoulde take nothing in theyr iourney, save a rod onely, no scypp, no bread, no money in theyr purse, but shoulde be shod with sandals: And that they shoulde not put on two coats.

For this cause he as oure mercuriying at so great vnbeleife of his countrey men, departed from thence, and trauallyed throughout all the townes and bowtownes there about, forwyng euery where as he wente the seide of the ghospell. Hereby were the disciples couertly monyshed, that in thynges concernyng the preaching and setting forth of the ghospell, they shoulde in no wyse truste vnto worldly affections (for the selfe same thyng whiche then chaunced vnto Iesu in his countrey, shoulde afterwarde betyde them in Jewrye) but goe wheresoener they sawe any hope, and likelyhode of plentyfull increase. There the preaching of the gospel bypargeth forth fruite most aboundauntly wheresoener the hearers are enclyned to beleue. Suche inclination to beleue, is there neyther among kynred, Phariseis, nor kynge. Kynred despiseth, the Phariseis haue disdayne and enuie, and kynge laugheth to shewe the folyshnesse of the crosse. Howe was it byghe time that the Apostles whiche were by Christ appoynted to the ministracion of the ghospell, and had already a good whyle folowed hym continually, shoulde as it were, make a slougythe before theyr offyce and ministerie, and geue theyr captaigne a saye of theyr diligence, and loyaltye. Wherefore he called vnto hym those twelue, whome as mooste worthy persons, he specially chose and pyked out to take this charge vpon them

them: and beyng assembled before hym, he instructed them all with one sermō
or lesson, to the intent that they sent of one maſſter, and haſyng like commaun-
dementes gyuen them, ſhould not in any wyſe diſagree in theꝝ preaching one
from another. And becauſe they ſhould the moꝛe profite and edifie, he ſet them
out by two and two, puttynge by in remembraunce by this couplyng of them
together, of brotherly charitie, without whiche there cummeth no profit of the
ghoſpell. He ſpymited vnto euery couple, as it had bene to certayne deputies, or
lieutenantes, theꝝ pꝛouince. For this was verꝝ expedient to be done, for
the enlargynge of the kyngdome of the goſpell. He ſent them out weaponleſſe,
leaſt that mans apdes ſhoulde chalenge any thing in this heauenly buſyneſſe.
Furtherleaſt theꝝ authoritie ſhould haue beene litle eſteemed, for as muche as
they were but fiſhers, vnderlinges, ſimple folkes, and vniſſettered, he gaue the
that power, whiche worldlye pꝛynces are not able to geue to theꝝ ambassa-
dours, and deputies. For he gaue them power to beſtuer men of diſeaſes, and
to caſte out diuels. What like thing can the emperour geue? He can giue abou-
daunce of golde, and ſyluer, bootes of men, battayle aces, and all manure of
artpillars, & engynes belongynge to warre, wherof he hath great ſtoꝛe & plea-
ſure. But there is no heade officer, or deputie of his, who hath ſo great vertue,
that he can by calling vpon the emperours name, heale ſo much as menues ſpes
when they be bitaced. And he gaue this power vnto his diſciples vnder con-
dicion that they ſhould therewith, ſceerly and without rewarde takynge, helpe
all thoſe that needed the ſame.

And gaue
the power
agaynſt. &c.

Now to the intent they ſhoulde be the better prepared to take in hande, and
execute that offyce, whiche requyꝛeth ſuche a miniſtre as is quicke and ſpedy,
and not a luſkythe loyterer or ſluggerde, he charged them to carry no manour
of baggage, bitaile, or weapoꝛ with them in this iourneye, ſaue a rodde only:
not a ſcrippe to put theꝝ bitayles in, not ſomuche as breade whiche maye be
carried about without a ſcryp, noꝛ gyrdels laden with money, neyther wore
any bootes vpon theꝝ legges, but only be ſhod with ſadals, to kepe the ſoles
of theꝝ ſecte, that neyther the ſtones ſhoulde hurte, noꝛ thornes picke them:
and ſynally to content themſelues euery manne with one garment. The entee
of Jeſu who gaue theſe enſtructions was nothyng els, but after a groſſe ma-
nour, to intulke and beate into the heades of his diſciples (who were as yet
ratue and ignorant) howe ſuche a one as taketh on hym the miniſtracion of
the goſpell, ought to be diſburdened, and free from all care of cozꝛoꝛail thyn-
ges, leaſt any ſodayne chaunce befall, that maye hynde the increaſe and pro-
cedynge of the heauenly doctrine. As this buſyneſſe was farre dyuerſe ſcom
worldly affayres: euen ſo was this kynde of amballaſſade or legacion new, and
ſuche a one as had not bene vſed before. They receyued a fountaine of doctrine,
leaſt they ſhoulde pꝛeſume to teache any thyng whiche theꝝ mayſter had not
taught them before. And this thyng helde they commune with the legacions
of manne, where it is death to paſſe the limites of the commaundementes, or
comiſſion. They are ſent all of one loꝛde with lyke power, leaſt any diſdaine
or pryꝛe malice ſhoulde aꝛyſe among them.

They are ſent by two and two together becauſe they ſhoulde remember bro-
therly charitie and one brother apde another. They are ſent to ſundry places
and countreyes, to thende that two ſhould take profite of the goſpell.

They haue power geuen them to heale diſeaſes, but in the name of Jeſu:

The Paraphrase of Erasmus vpon

because that lyke as they receyued another mannes learnyng to dispenre and teache faithfully, and not theyr owne, so should they knowe that it was goddes pover, and not theys, wherwith they cured diseases.

He forbad them to carry about eyther scrippe, bread, money, or two coates, because they should with full assiaunce hang vpon the promyse of theyr master, and haue sure confidence to be safe from all the force and violence of theyr enemyes through his helpe: and persitiue knowe that by his prouydence they shoulde want nothing pertayning to the tempozall necessitie of the bodye. For whete as nothing is able to suffice sensualitye and pleasure, so the least thyng that maye be, sufficeth the necessitie of nature. Neither dyd the Lord speake these wordes meanyng therby as thonghe it shoulde neuer be lesfull for those that be ministers and preachers of the ghospell to carry about with the any necessary litle sardell, or mony, since the Apostles, and byshops are not in our tyme afrayed so to do: (Pra paraduventure it is moze prayse worthy yf a man woulde on his owne propre coste and charge, teache the ghospell) but by suche manoure of figuratiue speakynges called of the Grekes hyperbole, his entente was to plucke oute of his disciples myndes (who were as yet grosse and rude) all carefulnesse for those thynges that are wont to be an hinderaunce or let vnto the mynde, whē it goeth about any heauenlye enterpryse: els wyl he wyl that they woulde not forget to speake as foloweth: Thou sendest vs out to countreyes that we know not, and makest vs, who are naked and weaponlesse, to be many wayes in seoparbye of our liues. But who shall fede vs if hunger cum vpon vs: who shall defende vs if anye violence be vsed agaynst vs: who shall clothe vs if it chaunce to be colde weather: Thou wylt haue vs to teache freely. Thou wylt we cure men for naught. But he that liueth in a straunge countrey neadeth many thynges.

This penfull and filthie carefulnesse, because for the most parte, it springeth of distruste, he earnestly went about to wede out of theyr myndes, as a thyng not besemyng the greatnesse and weyghte of suche a busynesse as they were deputed vnto. Furthermoze the figuratiue manour of speakyng that he vseth, seemeth herewnto, that suche thynges as he teacheth them, make the deperlier be fastened in theyr rude and ignorant myndes. For the teacher of the ghospell shoulde nothing offende yf he wate shoes, or had two coates, bring amongst the barbarous people called Gars, or els yf he dyd take vitayle, and a good summe of money with him, beyng in gate to the sandes of Africke, or to summe nation where as there is no gentle entertaynement, and receyuyng of straungers. But what thyng so euer hyndreth the procedyng of the gospell, the same is bitterlye to be renounced. Some conside me, with howe great a burthen they go charged to the ministracion of the ghospell, who carrie aboute with them princely ryches, dignities, promotions, worldly pleasures, and a greedie desire to be auenged yf any thyng happen to their griefe, and displeasure.

This sardell that Christ speaketh of here is rather in the mynde, then in carryng about of scrippes, and superfluous clothyng. Who so wyl not cast awaye all these sardelles (I meane of mynde) the same is not meete to be the messenger and ambassadour of Iesu Christ. Like wyse there is a figuratiue speakyng in the thynges whiche he licenceth them to vse. For he geueth them leaue to vse eche one a waunde, and a payre of sandals. The lightest manoure
of

of moore that is, is the sandall: and it so sauerth the feete from takynge anye harme, that it letteth not a man to make quicke speede in his iourney. Therfore it is but one thyng that he monsheth, whiche permitteth them to vse sandals, and forsendeth to weare shooes. For he forbiddeth nothyng els, but slacknesse in doyng of theyr dutie, and exhorteth them to vse speedinesse therein.

Agayne it is but one thyng that he warneth them of, whiche geueth them leaue to carie a wand, and taketh awaye from them the vse of staves. For a wand socoureth and stayeth the walkynge manne, and nothyng hyndreth him in his iourney, but rather causeth him to make quicker speede. Nowe the staffe as it burtheneth a manne to beare it: so is it wont to be caried agaynst violence. Therfore he that permitteth them to vse no other weapon but a wand only, and forbiddeth them to carie a staffe, willetch vndoubtedlye that the preacher of the gospel be by no other ayde safely sented agaynst the assaults of yuell menne, then by the onely helpe of Christe. A wand is mete for a wayfaring man, and a staffe for a fighter. Whoeuer he that hath the habeyng of the gospel, must alwayes go forwarde to thynges of higher perfection, and be fardest from desyre of reuengement.

And he sayde vnto them: wheresoeuer ye enter into an house, there abyde yll till ye departe thence. And whosoever shall not receiue you, nor heare you, when ye departe thence shake of the dust, that is vnder your feete, for a wytnesse vnto them. Verely I saye vnto you: it shall be easier for Sodome and Gomorrah in the daye of iudgement, then for that cite. And they went out and preached that men should repaire, and they caide out many devils, and anoynted many that were of the deathlye, and healed them.

The lxxvi.

After that Christe hadde plucked this carefulnesse oute of the myndes of his Apostles, then went he about to shew them a waye, howe it shoulde cum to passe that they shoulde neuer neede to be carefull for suche thynges. Take ye no thought, sayth he, neyther for harborough, ne sustenance: but after ye once be entered into villiage, or cite, wheresoeuer it be your chaunce to be receyued, be the house neuer so pooze and homely, there abyde you till suche tyme as you thynke it meete for you to departe sum whither els, moued throughte desyre to set forth and aduance the gospel. And bryng but fewe in number, and contented with a litle, you shall not be chargeable greates to anye man. It is in manour impossible that there be any where any good towne or cite so farre past all grace and goodnesse, wherein there can not one manne be founde who wyl be glad to receiue suche gentles as ye are, ynce there are manye whiche will not sticke to wage a physicia with a large salarie, and send for him a great waage of. If you chaunce to cum to any so vnkynde a cite, or house, that the inhabitants thereof wyl not receiue you, notwithstandinge you bryng them of your owne accord an heauynly gyft or present, wherewith both bodies and soules are healed, yet cease you not for a fewe hard harted persones, to do the businesse you haue taken in hande: but yet departe you out of that cite for a season, to other cities: and as ere you go a waage, embrazde suche persones as would not receiue you, with theyr great folye, and madnesse. Gette you out into the streetes, and shake of the dust styckynge on youre feete, that they maye call to remembraunce howe there came summe vnto them, who freely offered them health and sauetie, & brought them the ioyfullest message that coude be: and maye further perceiue that lyke as so excellent a good thyng cannot by any manour of rewarde be worthilye recompensed: euen so suche precious

And whoso
euer shall not
receiue you,
nor heare
you, &c.

The Paraphrase of Erasmus vpon

waite and marchaundise oughte not to be thruste to anye whiche lotheth the same, and is not wyllyng to receyue it: and this do you to thintent they maye blame themselves for theyr owne damnacion, because they woulde rather perishe, when they might haue been saved: and also know perfectlye howe you soughte for nothyng els among them, but onely the healtie and saluacion of your neyghbours, insomuche that you would not endamage them as muche as with the losse of a litle quantitie of dust. It becometh well ynoughemy ambassadours to vse suche manour of proude demeanure agaynste frowarde, and disdaynfull persons. At your departure speake vnto them this one thyng forlorowng, althoughe they be not wyllyng to heare it: knowe you that whither you receyue vs, or receyue vs not, the kyngdome of God is cumme. If you receyue vs, it is cum to your greate wealth and commoditie. But yf you receyue vs not, yet shall the same cumme to your great euill, and confusion. When Christes messengers wer furnished with these necessities for theyr iourneye, they toke their leaue of theyr mayster, and as it was geuen them in commaundement, they moued and exhorted all men to be repentante for theyr former lyfe. Shewing them howe the kyngdome of God was already presente, whiche thzough fayth of the gospell would bring vnto all men perfit rightousnesse. For the chiefe and principall parte of preaching of the gospell is for a man to geue fayth vnto the doctrine that he heareth, and to beleue the promyses. And he the lord Iesus had with these, and many other lyke lessons, diligently instructed his disciples, then the same twelue headmen of the kyngdome of heauen toke theyr iourney, and the matter went for ward, and had good successe. They preached vnto all meane that they shoulde be penitent for their former sinnes, and that no man shoulde truste vnto his owne dedes and merites, but onelye haue sure belefe in the promyses of the gospell. And they founde sum that lyssened and gaue diligent eare vnto theyr preaching. There lacked not here a ready power to worke miracles, whiche made their wordes to be beleued, though they themselves were neuer so simple persons, and vnknown. They anoynted the sicke people with oyle, and the same were healed. They commaunded the hurtfull spirites to go out in the name of Iesu, and they wente out.

That oyle was not a medicine (for who healeth all manoure of diseases with one medicine) but a sacrament. The skynne was outwardly anoynted with visible oyle, and the body was made whole. But theyr soules whiche anon after shoulde be deliuered from the diseases of vice and synne, were to be anoynted with the oyle of grace inuisible, by our anoynted Iesus Christe. Wherfoze it was not by vertue of suche praises, and enchauntementes as witches or magicians vse that they cast out dyuels, but by wordes pithy and effectuall thzough an euangelike fayth.

This was vndoubtedly the very power of the kyngdom of heauen. What was moze abiect, vile, and lesse regarded then the Apostles were? But the lesse that theyr power was, the moze manifestlye did it appeare that all that cure was done, came to passe by the might and power of God. They neyther had riches, learyng, office, garbe to defende them, nobilitie, fame nor authoritie: To be shorte, they had nothyng els but a plague and a symple saythe in Iesu, whome they as yet knewe not perfectlye.

¶ And kynge Herode heard of him (for his name was spread abroad) and he said: John Baptist is risen againe from the dead, and therefore myracles are wrought by hym; other saye it is Helias, some saye it is a prophet, as one of the prophetes. But when Herode heard of hym, he sayd: it is John, whome I beheaded, he is risen from death agayne. For Herode hymselfe had sent such meene of warre, and layed handes vpon John, and bounde hym, and caste hym into prison for Herodias sake, his brother Philippes wyfe (because he had married her.) For John sayde vnto Herode: It is not lawfull for the to haue thy brothers wyfe. Herodias layed waste for hym, and would haue killed hym, but she could not. For Herode feared John, knowinge that he was a just man, and an holy: and gaue hym reuerence. And when he heard of hym, he byd many thynges: and heard hym gladlye.

By these thynges, Iesu wated every daye moze famous then other, so that his name was now knowne euen vnto kynge Herode. For it is very late ere kynge knowe Iesu, whome it behoueth firste and chiefly to knowe hym: neyther are there any that knowe him worse, and lesse for theyr soule health, then they do. After that Iesu had wrought so many, and so euident miracles that no man could caull, and saye they were fayned thynges: and the same myracles had done so many menne good, that no manne coulde sclanderously repute and saye they were done by the power and opracion of euill spiritres: And after diuerse menne had diuersly spoken theyr myndes, and conceites what they thoughte of hym, at the length Herode shewed also his opinion. John, saye ch he, is risen from death: and therefore now hath he power to worke myracles.

Agayne, other there were who takinge conjecture of the prophery of Asa-lachy, sayed howe Iesu was helye, whiche is promysed in scripture to cure agayne befoze the great, and terrible daye of the lord. There were other sum, whiche denied hym to be helye, who was of greatest authoritie among the Jewes auoushyng him to be one of the meane sorte of prophetes cellurd, and risen agayne. When Herode had hearde all theyr opinions, yet sticke he still vnto his owne, and sayd: Pra, this is the selfe same John whose heade I caused to be stricken of. He is aloue agayne, and beinge nowe made a saynte, worketh suche thynges as passeth mannes power. There was none of all those whiche beleued not that the bodiers shall resue. And yet are there manye at this daye who beleue not that Chyste rose agayne from death to lyfe. And to thentent thou mayest here perceyue howe bright are the iudgementes of the wicked, they beleued that John, who neuer hadde any name for workinge of miracles, was aloue agayne: and mosse stiffly denyed the resurrection of Iesu, whose godly power was so many wayes declared. Considre also the fōdnesse of wicked kinges: Herode affirmeth John to be aloue agayne, and cōfesseth he hath now greater power then he had, when he was liue aloue: and yet for all that he in a maner maketh his baunt howe he caused hym to be putte to death, ready to slea hym afresh if it laye in his power.

Here it is expedient to heare what occasion Herode hadde to committe so hapnous a dede. For at the prouocation of an vchaste woman, he commaunded John to be taken, and layed in yrons, not for any offence committed on his behalfe: but to gratifie Herodias the daughter of kynge Aceta, the whiche Herodias, notwithstandinge she was married befoze vnto Philippe one of the sower rulers of the countreyes of Iturea and Trachonitis, the kynge her father, by reason of a certayne debate that befell betwixt them, toke awaye from his soune in lawe Philippe (by whom she had then a daughter) & married

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ried her to this Herode brother vnto the sayde Phillippe, but yet his enemye. John. to thence he might the better resemble Helye, who breye frankly rebuked Achab and Iezabel, could not abyde this bachelre and filthye matrimonye, but sayde vnto kyng Herode: It is not lawfull for the to kepe still in house with the thy brothers wyfe, since he is not barrayne, and is yet a yue.

It is not
lawfull, &c.

Herodias, who was then diuorced from her former husbnde, fearyng least she shoulde by Johns procurement be lykewyse dyuorced from this, wēt aboute to entrappe him, and sought occasion to make him awaye, but all that euer she went about, came to none effecte. For albeif Herode loued not John hartely, yet did he feare hym. True vertue is of suche force, that kynges, and mightie princes feare it. Herode knewe right well he was a iuste manne, and an holy lyuer, and therfore had hym in awe and reuerence, and folowed his counsaile in manye thynges, and gladiye hearde him speake.

These thynges letted the wicked womanne to destroye hym accordyng as she purposed to do. She intended mischief, but occasion woulde not serue therunto, whiche is the thing, that onely lacketh vnto yuell folkes to do harme.

The text.

¶ And when a convenient daye was cumme, that Herode on his byrthe daye made a supper to the lordes, high capitaynes, and chiefe estates of Galile, and when the daughter of the same Herodias came in, and daunced, and pleased Herode, and them that sat at boorde also, the kyng sayde vnto the damsell: Aske of me what thou wilt, and I will geue it the, and he swore vnto her: Whatsoeuer thou shalt aske of me I will geue it the, euen to the one halfe of my kyngdome. And she went forth, and sayde vnto her mother, what shall I aske? she said, Iohn Baptistes heade. And she came in oreghitwape with haste vnto the kyng, and of her, saying: I wyl that thou graunt me by and by in a charger, the head of Iohn Baptiste, and the kyng was sorre: howbeit for his othe sake, and for theyr sake, whiche sat at supper also, he woulde not caste her of. And immediatly the kyng sent the hangman, and commaunded his head to be brought in, and he went and beheaded him in the pylon, & brought his heade in a charger, and gaue it to the damsell, and the damsell gaue it to her mother. And when his disciples heard of it, they came and toke vp his body, and layed it in a graue.

Nowe was Herodes by the daye come, at yme betwixt propise, and meete to worke this vngacious dede in. It was besmyng that the natyue daye of a wicked kyng, shoulde be polluted with the death of a man of mosse holpe living and godly conuersation: and that the myddes of the excessive banquetting and courtlye delicacies, shoulde be distayned with the cruell murderynge of an innocent, and gentle person. Wherefore when that in the honoure of his byrth daye, he made a souper of gorgeous, and excessive furnytur, to the pynces, capitaynes, and great estates of Galile, because there shoulde be the moost present to beare witnesse of his crueltie, there came into the place where they feasted, a young damsell, daughter vnto Herodias and Phillippe, to make the greatest myrrh and pastime with her vncumly, and wanton dauncing. And the more vngoodly she daunced, the more she delited the greatest, and the king specially, who was nowe thowse mad, because besydes that he was in amours with the bachelre womanne Herodias, he was also distempred, and set in a fure with wyne.

Wherefore he sayd vnto the damsell ryghte magnyficentelye as became a kyng: Aske of me whatsoeuer thou wilt, thou shalt haue no denyall therof.

And

And to make her the bolder to desyre what she woulde, he bounde his word
 then promysse with an othe. Whatsoeuer (sayeth he) thou shalt desyre of me,
 though it be thine halfe of my realme, I wyll geue it the.

And she of me
 what thou
 wilt. 9c.

Oh sonde and folyshe saying, worthy to run oute of so folyshe, and broken
 a kynges mouche. But the young damsell as she began to playe this parte at
 the prouocation and setting on of her mother (whiche diligently awaited the
 daye, place, and howze, and tymmed her daughter of purpose to daunce,) so
 durste she not by and by tell the kyng what she woulde demaunde, but depar-
 ted out of the feastyng chaumber, and asked her mother counsaile, saying:
 The kyng my father in lawe hath bound it with an othe, that he wyl geue me
 whatsoeuer I wyll desyre of hym. What shall I therfore aske. Here was no
 doubtefulye a miste occasson to doubt, and take good deliberacion, leaste so
 great an oportunitie should haue been loste. But the vnchaste woman her mo-
 ther, vnto whome nothing was so deare, as the death of the moste holye and
 innocent man, without further deliberacion takyng, answered: Desyre of him
 John Baptistes heade. Oh wicked daughter, soone taught, and ready to obey
 for a mischefe. She returned stagghtwayes into the kynges priue cham-
 ber (for her mother priuily aduertised her to make haste, and speake with the
 kyng befoze that great heate of his princely courage were cooled agayne.)
 And then went she vnto the kynges presence, and desyred a rewarde for her
 wanton and lasciuious dauncyng, saying: I desyre but one messe alone, I
 wyll thou geue me withoute farther delaye, John Baptistes heade in a
 charger.

Here marke me well the akeward conscience of the wicked kyng. Where
 as there is nothing that suche kynges are oftener wont to do, then to breake
 all bondes of leages, coneuantes, and religion: yet here he thinketh hymself
 bound in conscience (which was a thyng agaynst all conscience) to performe
 his moste foolyshe othe, especiallye syth it was made in the audyence of so ma-
 ny witnesseg. Wherefore least menne would haue thought hym to haue been a
 manne of no credence, yf he had refused to performe what he promysed by an
 othe to do, swearyng perchaunce eyther by his diademe, the spirite which had
 the gouernance of his body, or the heade of the damsell that daunced befoze
 hym: or els least he shoulde haue seemed vncourteous, and voyde of all good
 maners, yf he had eyther let the mayde departe from hym all heauy and sad,
 or with some cloude of heauynesse abated the myrthe and solace of the gastes,
 whom she had pleased with her pastyme. (O worthyfull sayth, and conscie-
 nce: O good maner & curtellie worthy to be put in Chronicles) least I saye,
 these thynges shoulde haue chaunced, the hangman was forthwith sente out,
 and the holy head of the moste innocent person broughte vnto the kyng, as it
 had been a messe of meate in a charger. The kyng toke it vnto the damsell, and
 she to her mother, vnto whom it was a deere present, then thome halfe of the
 kyngs kyngdome.

And thence
 straighte the
 kyng sent &
 hangma. 9c

With this deadly syght this folyshe dotyng and mad kyng, byd gratify the
 vnchaste woman, and celebrate or worshyp his nativite daye. The kyng caused
 hym to be slayne, the hangman brought the head to the kyng, the damsell ob-
 tained it, and in conclusion the same deadly rewarde was geuen to her mother,
 the wyke, and well of all this mischefe. Oh worthy gastes all this while,
 and mete for suche a feast maker.

And gaue it
 to the dam-
 sell. 9c.

The paraphrase of Erasmus vpon

There was none of them al so frendely to the king, that would go about to let hym to do this mischeuous dede. And shall we hereafter matuarely p^rhynges otherw^yles be not a frarde to commit outrageous enormities, yf they be of disposition lyke vnto Herode, that is to saie, enflamed with vnchaste loue, and geuen to riot and sensuallitie, and ouer this, haue suche dayly companions, as be eyther fearfull persons, or els fauourers of their crueltie.

And when
he was
pleased
of it. &c.

When the huiute of this hapnouse dede was cum to the eares of Johns disciples, they toke awayne the carcas, and buried it honorablie. Howbeit in these thynges lyeth hyd some mysery and secret meanyng. John although he bare the figure of the lawe, and signified the same, yet in as muche as he was a foretcurour of the Gospel, he was rewarded with the rewarde therof, that is, with a glorious death, but yet farre diuerse from the death of Christ. For Johns head was p^rsiuely striken of after he hadde layne a whyle fast grued in p^ryson. Christ was openly lysted by vpon the crosse. The darkenes of the p^ryson agreeth well with the shadowes and fygures of the lawe. It was mete they shoulde geue place vnto the lycht of the gospel, whiche begonne to appere and shyne abrode. It was conueniente that carnall ceremonies shoulde be diminished, to the entent that spirituall freedome shoulde be increased. And it was lyke wyse needful that all whiche proceded of feare, shoud be bounde, because the fayth and charitie of the gospel, shoud the farther be spred abrode and extended. Finally it was mete that mannes heade shoud be striken of, least the church shoulde acknowledge any other head saue alone Iesus. And so the lawe bring in a maner slayne, and honourably buried, gaue place vnto the Lorde Iesu, when he began to preache his spirituall philosophye and doctrine. For in that we do beleue the gospel we are muche bounden vnto the olde Testament, whiche so many yeares ago bytore out Iesus Christ vnto vs, with shadowes, and fygures, and promysed and described hym with the propheticis, and darke saynges of the p^rophetes.

The text.

¶ And the Apostles gathered themselves together vnto Iesus, and told hym all thynges bothe what they had done, and what they had taught. And he sayde vnto them: go ye alone out of the temple into the wilderness, and rest a whyle. For there were many cummers and goers, and they had no rest, so muche as to eate. And he went by ship out of the temple into a desert place, and the people spred them when they departed, and many haue ben, and canne a foote. Icher out of all citie, and came thither before them, and came together vnto hym. And Iesus went out, and saue many people, and had compassion on them, because they were like shepe, not having a shepheard, and he began to teach them many thynges.

Whiles these thynges were done, the Apostles after they had finished their message, drew themselves together, and returned to Iesus the heade of the whole busynesse. All thynges procede from him, and to hym all thynges must be referred, from hym, after they had receyued their commission, they departed al of one mynde and accord, to the entent that whatsoeuer it shoud fortune them to doe, they shoud likewise do it in his name: and to hym they returned with semblable conceyd of myndes, desirous to haue all that they had donne, by him approued. And so at their returning they recounted vnto him y^e whole hystorie and p^rocesse of their legacion, seuerally rehearsing euery thyng that they hadde taught and done with greate ioye and gladnes, and shewing also howe the matter had successe euen as themselves desired. The Lorde after he had allowed their syncrete saythe, but yet restrained them from gloryng or re-

And he said
vnto the. &c.

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joyning in their actes, toke them awayne with hym into a solitary place, which was the wilderness of the towne of Bethsaida, to the intent that after theyr great travaile and labour, they should there reste a while, and somewhat refreshen themselves. This going aparte into wilderness was not for recreation and pastime, but because they should quicken and renewe the strength of the spirit by secreete contemplacion, and prayer, & they myghte bee the more able to sustayne suche travailes and paynes as they should soone after be put vnto as the. For the teacher of the gospell must very little care for the body. Wherfore as muche as he that exerciseth the office of an apostle or preacher of goddes worde, is compelled to haue to do both with weake & strong, with learned and vnlerned, with good and bad, it can not be chosen but he muste other whiles be greatly walled from that perfitte quietnesse, and tranquillitie of mynde. And whensoever it so chaunceth, then must he leaue his mynde from worldly matters, and wholly geue himselfe to secreete and most deuout prayers, and to purest contemplacion of heavenly thynges, that being made stronger in spirit therby, he maye soone after retorne from this hys godlye meditacio, to the helpe and comforte of his euen Chyssen. For vnto the place where as at that season they found the lord Iesu, there resorted an vnumerable multitude of people, so that it seemed as it had bene an ebbing and flowing of cummers and goers, the which would suffer the Apostles being then weary by reason of theyr iourney, to take no reste: no not so muche as to eate their meat. Wherfore after the people were sent away, they toke shippe, and sayled to the sidewyche to Bethsaida, & from thence went with the Lord into a solitary place. But neither chaunced it them here long to kepe themselves close and secreete. For the light of the angelike veritie can in no wyse be hydde. Thys going aparte did nothyng els but make the people more greedy to folowe them. Some there were who diligently marked whither they went, that is, howe they toke their gate to the wilderness marching on the cite of Bethsaida: and byauy as it was noised abroad that Chyssen would make hys abode there, a great multitude of all sortes of people resorted thither a foote out of all the townes there aboutes, who made so good speede in their iourney, that many of them came thither soner a foote, then Chyssen and hys disciples, whiche had the vantage of the water. A manne would haue sayde that the tyme had bene already present, when the people would goe about forcibly to enter into the kyngdome of heauen. When Iesu perceyued howe an vnumerable multitude of people was assembled together, whiche had with very muche payne and difficultie traunpled thither a foote, so true is it that he gate him not out of the waye, nor commaunded them to departe for their importunacie, that he cam out of the secreete place, wher he was, in manoure to meete them, going about to teache his disciples by sundrye wayes and meanes, howe they should at al tymes be willing and ready to see forth the gospell. And so when the moste gracious Lord Iesus came forth, & sawe a very great, but a confusiblement of all sortes of people (for there were men, women, & children) he was moued with compassion, and shewed with eyes, countenance, & as we commonly say, euen with the very forehead, an vnsayned sorowe of mynde, fashionyng that affection that ought to be in him, who is a teacher of the gospell. The people thirsted after holysome doctrine. And that was playnly declared both by the quicke speede they made

And he will
by shippe
out of the
waye .26.

The paraphrase of Erasmus vpon

made, and also by the paynes they toke in their iourney. Lone made them swifte of foote: But they wote as it had been a sort of shepe wandring hither and thither, for lacke of a good shepheard. For the Iudices, Phariseis, and Scribes, nothing regardyng their flocke, fed their owne belyes. Therfore Iesus takyng compassion on these simple. and disordered people, began to exercise thoffice of a faithful shepheard. firste of al he refreshed their myn- des with great aboundaunce of the meate of holly doctrine, and then im- mediately healed the sicke folkes, whom they brought with them.

The text.

¶ And when the day was nowe far spent, his disciples came vnto him, sayyng: this is a deserte place, and now the tyme is larte passed, let them departe, that they maye goe into the countrey round about, and into the towncs, and bye them bread, for they haue nothing to eate: he answered, and sayd vnto them: geue ye them to eate: And they sayd vnto hym: Shall we go and bye two hundred peny worth of bread, and geue them to eate: he sayed vnto them: howe many loaves haue ye go and loke. And when they had searcht so, they sayd: foure, and thre fyfthe. And he commaunded them to make them all sitte downe by compaignes vpon the grene grasse. And they saie ouer here a colue, and there a rowe by hundreden, and by fifties. And when he had taken the foure loaves and the thre fyfthes, and looked vp to heauen, he blessed, and brake the loaves, and gaue them to his disciples, to set before them: and the thre fyfthes he deuised among them all. And they al byd eate, and were satisfied, and they toke vp the twelue baskettes full therof, and of the fyfthes. And they that byd eate, were about fyue thousand men.

¶ After that muche tyme was spent herein, a now the thing it selfe gaue a watche word: that the multitude had ykewylle nede to be fedde with coppos- rall foode, the disciples folowyng the mercy and pitifulnesse of their May- ster, aduertised him therof, sayyng: Lorde thou seest how a very great num- ber of people is cum thus far without any vitayles and puruerpance. And this is a deserte place, and meale tyme is past. They desirous to heare thy doctrine, forget themselves, and can in no wise be lenced from the. Wher- fore let them depart, to thentent they maye repayze into the countrey, a villas ges nexte here about, to by them eates to eate. Then Iesus teachyng hys disciples how a multitude should be fedde, made answer: yea do ye rather who shalbe shepheardes in tyme to cum, now accustome your selves to play the shepheardes: geue them of your owne vitayles to eate. The disciples not perceyuyng for what purpose he spake these wordes, answered agayne ac- cording vnto their rude capacities, sayyng: Thou commaundest vs to do a thyng impossible. For thou knowest right wel, how slenderly we be prouided of vitayles necessary for our iourney. Shal we goe, & bye two hundred peny- worth of breade for this multitude, the whiche will not be ynough to suf- fize them, insomuche that every man shal scarcely haue a lyttle morsell to sauer his mouth. Then Iesus preparyng their myndes by litle & litle vnto the myracle, sayed: Howe many loaves haue you in boze: and because they had not their answer ready: So ye (sayed he) and loke howe well ye be prouided of vitayles, They looked, & shewed hym 3 thre wer fure loaves, & two fyfthes. It was not vnknewen vnto 3 Lord what they had: but his will was, to haue 3 Apostles perfectly to know, how small srooze of vitayles ther was, to thentert they myght 3 more acknowledge Goddes power in 3 miracle. And because they might the better discern what a great multitude and cō- paignye, ther was, he cōmaunded them to bydde all the people to sitte downe vpon the grene grasse, so deuyled into compaignes, that in every cōpaignie should

And he cō-
maunded,
3c.

Should sitte an hundred persons, or e's sitte together. The apostles dyd as the Lord had them, and likewise the people were obedient unto the Apostles: so greete was the confidence they had in theyr guyde, and shepheard Iesu. Then take he the five loaves, and two fyllhes, and sitting by his iyes, accor dyng vnto his accustomed manour to heauen, gaue thanks vnto the father, thorough whose beneficiall goodnesse the businesse of the Gospell dyd so well goe forwarde. That doen, he brake the loaves, and gaue the vnto his disciples that they shoulde sette them before the multitude. In like manner deuided he the fyllhes into hundre portions, and gaue them vnto his sayd disciples, to be likewise distributed among all the people. All were refreshed, and dyd eate theyr fyll: none of them all lacked, in so muche that after the feast was done, the Apostles by the Lordes commaundement, gathered together the reuerſion, and therewith fylled twelue baskets. Furthermoze the number of the people (whiche myght easely be knowen, by reason they were thus deuided into compaignies, and satte in rowes) was fyue thousand men, besides chylzen, and women. By this myracle Iesus bothe preseribed vnto his disciples a foune of rule howe to feede a multitude with the foode of the Gospell, & also pulled out of their myndes all penyue carefuinesse to prouide for corporall sustenance. Therfore whosoever thou be that arte a Bishop, Curate, or pastor of Christs flocke, thynke not thus with thy selfe: I am a Doctoure of diuinite: I am an excellent cunnyng expounder of holpe scripture: I haue great store of learning wherewith to instruct the people, and may take inough out of my riche store house stuffed with cunnyng, to feede them with al, be they neuer so hungry. Prea rather loke, and acknowledge how small store of vitayles thou hast at home, for the whiche, whatsoever it be, thou arte a debtoare vnto the Lorde. But bying suche store as thou haste vnto the handes of Iesu. Desire hym to vouchsafe to handell, and breake it. That done, what he hath bestowed ther, the same dooe thou, even as he toke it the, minister vnto the people as þ Lordes meate, and not thyne: and minister it not mistrusting, not puttyng difference betwyx this meat & that, not trusting to thyne own strength: and so in conclusion shall it be a very euangelike banker, and the minde of the faithfull shalbe moze refreshed, and filled with this holsome foode, thus ministered by a simple person, then if the superstitious Pharisey, the arrogant Philosophier, or eloquent Rhetorician, would for the aduancement and setting forthe of them selves make vnto the people an artificiall oration or sermon, whiche they had diligently studied, and long time prouided for afozehand. Now for as much as he commaunded his disciples before to cum vnto the mynistery of the gospell, without any prouision of corporall foode, here hath he declared by very dede, howe those shall wante nothyng, who whyles their mynisters be wholly set vpon the kyngdome of God, and the righteousness therof, do not passe vpon these temporall thynges, for the whiche the common sorte of people taketh great thought and care, yf so be there lacke not in them a sincere, and true faith in the Lorde Iesu.

¶ And straightway he caused his disciples to go into the shyp and to go ouer the sea betwixt Capernaum and Bethsaida, while he sent away the people. And as soone as he had sent them away he departed into a mountain to pray. And when euen was cum, the wypp was in the middle of the sea, & he stode on the lande, and he saw them troubled in toiling, for the windes too contrarye vnto them. And about the fourth watch of the night he came vnto them walking vpon the sea, and would haue passed by them. But when they sawe hym walking vpon the sea, they supposed it had bene a spight, and cried out, for they all

And they
did eate
26

The text

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saue hym, and were afraide. And anon he talked with them, and saide vnto them: be of good cheere, it is I: be not afraide. And he went vp vnto them into the shippe, and the winde ceased, and they were sore amazed in themselves beyond measure, and maruailed, for they remembered not the lawes because their hartes were blinded.

It was but a small benefite that he filled their hungry bellies, in respecte of those benefites whiche they dayly receiued of his most bounteous goodnesse. It proceedeth of a greater liberalitie to fede the mynde or soule, then the bellie. And yet for all this the grosse common sort of people are wonte (suche is their vncight, and auerward iudgement) to set most store of all by that which is of least price and value. Therfore Iesus knowyng it would cumme to passe that they would now after their bellies were fylled, imagine howe to make him a kyng, compelled his disciples (for it was muche a do to sunder them from so louely, and amiable a Lorde) to take ship, and go ouer the water vnto him vnto Bethsaida, whyles he in the meane whyle sent alwaye the people, who beyng dismissed, he conueyed himselfe priuily to a mountayne there to praye alone, and make petition vnto the father, that lyke as the assayres of the gospell had begun worl, and prosperously, so might they with lyke successe go forwarde. In the meane tyme the night approached, and the disciples sayled in the myddes of the sea without their maister: and as they were sayling there arose a tempest. How can it be chosen but there must nedes be night, where that Sunne and light of the worlde Iesu, is not present: How can it be chosen but that ship must nedes be in troperdie, wherein Christ lacketh: How can it be chosen but the Apostles must nedes be troubled, when the comforter of all men, Iesus is awaye: how can it be chosen but contrary wyndes must nedes staye and hynder the successe of mans diligence, if Iesus helpe not forwarde: He is many times away: but yet doeth he not forsake suche as be his vnto the ende. He seareth suntyunes to forsake them for a season, because to exercise them in aduersities, and to learne them to haue sure belefe and confidence in him. For nowe was he cum doune from the mountayne: now stode he on the sea pauke, but alone without any company.

The disciples sawe him not: neuerthelesse he sawe them. Wherefore we must not dispayre, what trouble or distresse soeuer we be in: but in oure hartes conceiue this stedfast belefe that the Lorde (although he no where appeare, and shewe hymselfe bysibile) wyll not faile to helpe vs when tyme requirerth. Nowe standeth he on the shore, and seeth what labour and payne they take in rowing. For the wynde was against them. When therfore they had thus striven a pretye whyle with the waues and boustrous wyndes of this worlde, and were at the next doore to desperacion, about the fourth watche of the nyght, that is, a litle before the dawning of the daye, Iesus came vnto them, not in a shippe, but quietlye walkyng on the water (for the element knowe it maker) and made semblaunt as though he would haue passed by them. For so doeth he other whyles suffer his to continue in aduersitie and tribulation, as though he passed not vpon them at all, where as in dede he neuer stynteth to care for them.

The Apostles after they had spyed him in the darke walkyng vpon the water, forgetting so many miracles as they had sene him worke before, and beleuyng it to be impossible for the liqued element to beare the massy bodye of a man, supposed he had beene sunn spirit or ghost, whiche had deceyued

He departed
into a
mountayne
to praye. &c.

He came
vnto them
walking on
the sea. &c.

they: Iye fight with a vayne and phantasticall illusion. Wherfore they were sore afraide, and for feare cried out. For they all sawe the very shape and likenes of Iesu, and yet beleued not it was he. The Lord is euer terrible vnto those that beleue he is an auenger, and know him not to be a saviour. Whether is it possible for him to be knowne in the great darkenes of this worlde, unless he bring himselfe into our knowledge. Wherfore he suffered not his disciples to be any longer dismayde with feare, but straighthaies spake vnto them with the voyce whiche they knewe right well, and sayed: Be of good chere, it is I, feare not. And then came he vnto them into the shippe, and furthwith the tempest ceased. Nowe after their feare was past and gone, then beganne they to maruaile howe a mannes body might walke vpon the water. They were so dull, so rude, and forgetfull, that they remembred not so muche as the miracle whiche they sawe hym worke a litle before, when he filled so many thousand folkes belies with fine loaves, and two fishes. And they hartes were so blinded, that they thought it a thinge muche to bee wondered at, to see Iesus walke vpon the water: whereas in deede it was a muche more wonderfull facte, to suffice so muche people with so litle meate. The Lord suffered this brutishe dulnesse to continue in his disciples, to the intent they also should cure them selues to beare with the dulnes, and simplicitie of weaklynges, till they were cum to more perfection.

And thus
he talked,
35.

¶ And when they were ouer the water, they came into the land of Genazareth, & beinge vp into the haven. And as soon as they were cum out of the ship, straightwaies they linch him, and ranne furth throughout all the region rounde about, and began to cry about in beddes, those that were sicke, when they heard that he was there, and whither soeuer he entered into townes, cities, or villages, they layed the sicke folkes in the streets, and prayed him that they might touche and it were but the hemme of his vesture: and as many as touched hym, were safe.

The text.

In the dawning of the daye, they came vnto the shore, and arrived at the haven where they appoynted to arrive, in the lande called Genazareth. Iesus was scarcely entered the lande, but thither were cum diuers of the inhabitants that knew him, for now was the name disclosed, & the night gone, whiche had darkened the myndes of the disciples: and many there were who marked him, whither soeuer he went. Besyde this he was now knowne vnto very many: euen by the pharisayes: but a great many more knewe hym by the fame of his doctrine, and miracles. Now those that sawe hym, and knew who he was by and by as though they had cum as spies, departed awaye from hym, and went through all the region, and shewed howe Iesus was landed. As soon as this rumour was once noysed abroad, very many beganne to cary aboute sicke folkes in beddes.

And began
to cary a-
bout bed-
des. 36.

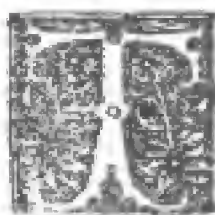
And whither soeuer Iesus went, whether it were to the countrey, townes, or cities, there was euer present a greate number of importune and vniquiet people, more carefull to be deliuered of theyr bodily diseases, then to be cured of the diseases and maladies of theyr soules: whiche layed out in the streets pittifull sightes of sicke folkes, diseased with diuerse sicknesses: and besought Iesus as he passed by, that they might touche euen but the hem of his garment. For there was suche a busines, and hurly burly among them, that harde and scarce any one could be suffered so to do. It came not of any daungerousnes, or difficultie on his behalfe, that they coulde not erre the him, who grutcheth not to touche, and handle the Lepre: but the ensample of theyr sayth highly plea-

g. i. sed him

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red him, the whiche his pleasure was to haue set forth and commended to all men: and good cause why it should so be. As manye as touched him were healed, what diseases soeuer they were payned withall. They with perfite belife touched the hemme of his garment, whiche afterward those persons chaunced to haue, who crucified him, and put him to death: and by touching therof, were rid of theyr corporall diseases. How muchemore then ought all men to endeuour themselves to touche Iesus himselfe with hartie and minde, to the intent they maye be healed of the infirmities of their soules. Touchyng auayleth nothing without faith. The cruell Jewes that buffeted him, that bound him, that scourged him, that nayled him on the crosse, touched his bare bodye; but that they so touched him did nothing profite any of them at all. Thou readeest the ghospell, and in so doying thou toucheest Iesu: but thou readeest it to this ende to disproue it, or els thou readeest it negligentlye, and takest no heede therunto, and therefore thou toucheest Iesu in vayne. Reade it with a pure & a sincere sayth, and then shalt thou anon be healed. But thou must sue vnto Iesus by prayer and petition, that thou mayest touche hym. That man is neuer the better for touchyng hym, whome he hath not foretouched. If thou be not able to attayne that secrete wysdome, whiche S. Paul speaketh of among such as are perfite, then the hem of his garment touched, so that thy sayth be perfite shall, shall restore the to health. The hemmes of the Phariseis garments, be they neuer so brode, are not of power and vertue to do the like. There is nothing so lowe in the Lorde Iesu, that through saythe geneth not health.

¶ The. vii. Chapter.



Thus went the ghospell forward among the simple, and lightly beleuyng people. But it had not lyke successe amonge the Scribes, and Phariseis, who thought in theyr owne conceiptes, that they had in theyr keepyng the castle of all pure religion, and true doctrine: and scantly esteemed the vulcarned, and ignorant sorte of the commō people, for men. For of the priestes there is scarcely any where any mencio made, but when Iesus should be put to death. Therefore lyke as in Comedies or playes there are diuers creatures, and pageanties, to the intent that by the comparing together of sundry persons and matters, every thing maye the playmyer appeare: so in this euangelike busines, the Lorde Iesus so ordred all thynges that were doen from tyme to tyme, that it shoulde playnly appeare to all men, after they sawe howe ready the simple people, and Gentyles were to beleue, howe incurable was theyr feoward obstinacie, who of congruence, ought to haue reformed other, if they had been hard of belife. To the vnlearned and common sorte it was sufficient for the recoueryng of theyr health, that they touched but the hem of Christes garment. But the Phariseis were neuer the better, neyther for that they vnderstode the propheties and fore saynges of the Prophetes, neyther because they had so oftentimes heard Iesu preache vnto them the heavenly doctrine: nor for so many miracles, as they had seene him worke before.

The text. ¶ And the Phariseis came together vnto him, & diuers of the Scribes, whiche came from Ierusalem. And when they saw certayne of his disciples eat bread with comon, that is to say

to lapt with vnwashed handes they complained. For the Phariseis, and all the Jewes, except they wapte theyr handes ofte, ate not: obseruing the traditions of the elders. And when they cum from the market, except they wapte, they ate not. And manye other thinges there be, whiche they haue taken vpon the to obserue, as the washing of cuppes, and cruises, and brasen vessels, and of the tables.

Nowe after all this was don, thither came certayne of the Phariseis and Scribes in company together, forsoch a worshipfull sorte of gentlemen, and worthy to be had in great reuerence: and the more a greate deale because they came from Ierusalem, where they bare men in hande that the well of godlynes and holy doctryne was: whereas in deede there was the verye wellspring and head of all ambition, all hypocrisie, and all vngodlynes. These felowes, because they thought themselves ryghteous men, and well learned, came not hither to learne any thing of Christ, neither to be healed, but to picke quarels. And loe, byanby was there a ready occasion for them so to do. This occasion (being much desirous therof) they toke of the superstitious obseruation of ceremonies, whereof ryse almost all quarelinges, and wrongfull accusations among christian men. The Jewes call that common whiche is vncleane and vnholy, abhorryng all impuritie, and endeououring in no wyse to seme to haue anywhere any manner of vncleane or filthye thyng. And this cleaunesse they measured, not by puritie of mynde (the whiche is the onely, and true puritie before God) but by corporall ceremonies. And of these ceremonies a fewe were commaunded by Moses lawe, not to this ende that they shoulde be earnestly obserued for euer, but partly to the entent the ignorant, and disobedient people shoulde by this meanes accustomethemselues to obey Gods commaundementes, and partly because they shoulde by suche manner (as a manne woulde say) of shadowes, and rudimentes, be by litle and litle instructed to those thinges that belong vnto true godlynes, whiche is in the soule of manne. Nowe summe of them not contented wth the ceremonies commaunded by the lawe, added therunto constitutions of their owne making, out of number, whiche the Phariseis more rigorously compelled the people to kepe, then suche thinges as were commaunded by God, alwayes, and euery where to be obserued. And for suche foolish trifles, they chalenged the prayse of holines, and brought the people in a foude beleife, that they were made holy thereby, and finally (the whiche was a muche wickedder deede) they wente aboute to forge a matter of vngodlines, or heresy against their neighbour, for the breache of such ceremonies, the obseruation wherof conduced nothing at all vnto true godlynes.

For when they saw certayne of his disciples ate meate with vnwashed handes, that is, as they vse to speake, with communie, a vncleane handes, they rebuked them as wicked persons, and theyr maister to, who had naughtely instructed them. They condemned not this facte because it was either of it owne proper nature vicious, or els forbidden by almighty God, but because it disagreed with their vse and custome. Assuredly the wisest rule that can be to iudge by, is to disallow any thyng, because thou vbest not to do the same.

For it chaunceth many tymes that the foolisheth thinges of all, grow to a commune custome, whiche ought not in any wyse to be made the rule of godlines, in asmuch as puritie is to be esteemed, not by custome, but by those thinges whiche are true, and commaunded by God. But the Scribes, Phariseis, prea, and almoste all the whole parke of the Jewes, most foolishly iudging puritie of mynde to stande in corporall thynges, dyd contrarie to this, superstitiously

And when they sawe certayne of his disciples, &c.

The paraphrase of Erasmus vpon

obserue the maner taught them, not of God, but of theyr forefathers, and elders, in suche wyse, that yf they had been in daunger to sterue for hunger, they woulde haue eaten no meate, vntill they had first washed theyr handes.

And yf they be compelled to take theyr repaste ofte tymes a daye, then washe theyr ofte tymes, and therfore suppose that they cunne cleane vnto the table. Further, if they retorne home from the market, then do they (as though they had gathered sum filthe by touching of the people) washe theyr whole bodies afreshe before they eate any meate : whereas all this while hauyng theyr soules most polluted with hatred, enuy, ambition, contentiousnes, hypocrisie, & many other detestable vyces, they neuer haue anye mynde of washyng at all. These, and suche other like tradicions, were taught them of theyr forefathers, besydes the constitutions of the law, wheras the law expressely forfendeth that any thyng be eyther added, or taken awaye from Gods commaundementes. Neyther thought they it sufficient ofte tymes to washe theyr bodies, therby to appeare the cleaner : They washed also theyr cruises, theyr brassen vessels, and their tables.

The text.

¶ When asked hym the Phariseis and Scribes, why walke not thy disciples according to the custome ordeyned by the elders, but eate bread with vnwaschen handes? He answered, and sayed vnto them: Well prophesied Esay of you hypocrites, as it is written: This people honoureth me with theyr lippes, but theyr harte is far from me. Howbeit, in vayne do they serue me, teaching the doctrines, and commaundementes of men: for ye lape the commaundement of God apart, and obserue the constitutions of men, as the washyng of cruises, and of cuppes, and many other such like thynges ye do.

Nowe coulde they no longer kepe in this foule scabbe of false reprovynge, yet quarelled not they with the disciples, but assailed the maister himselfe, as though he had committed sum haynous enormitie. Why, say they, do not thy disciples who folow the, and hang vpon thyne instruction and teachyng, kepe the custome begon of our elders: but eate their meate with vnwaschen and vncleane handes? Iesus intending to teache vs that there is no more noysome or mischeuous kinde of quarrelling, then when a man vnder pretence of godlynes, fendeth faute with the well doynge of his neyghboure, sharply reproveth theyr malice, and coloured righteousnes: By your deedes, sayeth he, you playnely declare, that the Prophete Esay prophesied of you, hypocrites, full well, and worthely, whiche make an outwarde shewe of holynes, wheras inwardly ye are replenished withall synne & wickednes. In this prophete, God complayneth in this wise: This people honoureth me with theyr lippes, but theyr heart is far from me. And as theselues do lye, so do they instruct other. I passe nothing vpon this cleanes of theyr bodies, and household stufte, but requyre of them inward puritie & cleanes of soule. They serue me in vayne with this coloured kynde of godlynes, auauentyng and magnifyng it, as though it were a thyng of great worthynes, and wherein persite godlynes did stand, teaching mans tradicions, whiche make no man commendable, and prayse worthy before God: and of a superstitious mynde they haue to obserue the same tradicions, nothing passyng vpon Gods commaundementes. Looke howe muche difference there is betwene God and manne, so muche difference ought there to be betwene mens constitutions, and Gods commaundementes. God is a spirite, and that whiche is spirituall and ghostly continueth for ever, and ought neuer to bee neglected. Agayne, what thyng soener is corperall, the same lasteth but for a season. If it be lawfull to passe litle vpon the

He answered
and sayed
vnto them.
¶

ceremonies whiche god himselfe hath commaunded to be kepte, whensoever charitie towardes the neyghbour exhorteth so to do: Howe muche lesse then is it meete to breake the commaundementes of God, for keeping of mans tradicions: It is a wrong shapen godlines, and an unholy holines, to be superstitious in keeping of suche ceremonies as your forefathers instituted and taught you of theyr owne mynde, and in the meane while litle to regard those thinges which God himselfe hath commaunded you to observe. You thinke it to be one of the chiefeste pointes of godlines to washe your handes, your cuppes, your cruces, and to observe manye other lyke thinges, the whiche your doinges, by reason they haue a certayne counterfayte appaunce of: vnture of holines, do highly set you furthe and make you seeme prayse worthy vnto the world: and this prayse so gotten by colourd holynes, you set more by then by Goddes authoritie: for you loue your selues: and nether seke Goddes glory, nor the soule health of the people, whose guynes, and teachers you professe your selues to be.

¶ And he sayd vnto them: wel, ye cast aside the commaundement of god, to mayntayne your owne constitutions. For Moses saye Honour thy father and thy mother, and whoso curseth father or mother, let him die the death. But ye say, a man shall say to father or mother, Cobban: which is, what gifte soeuer cometh from me, halbe for thy profire. And so ye suffer him no more to be ought for his father or his mother, and make the worde of God of none effect through your owne constitution, whiche ye haue obserued, and many such thinges do ye.

The text

Therefore it is no maruayle yf ye discanull, and cleane take awaye that God hath commaunded to be obserued of all men for euer, to the intent that mannes tradicions, whiche procure you great gaynes and authoritie, may still continue. Dosth not all the worlde see that yoll thus do: Dyd not god geue this law by Moses: Honour thy father, & mother: And he that curseth his father or mother, shall die the death. This God commaundeth not in one place, but doth oft times repete it, & put euery man in remembrance therof, because that children should to theyr power, helpe theyr parentes when they be olde, & impotent, or fallen into pouertie, or otherwise, so oft as they are oppressed with any maner of necessitie, & by this meanes pay them home agayn, & benefite of theyr nourishing. The same thing the law of nature commaundeth, which is likewise implanted in many brute beastes, as in Stoakes: But you hauing an eye to your owne peculiar bauntage, doe with your sayned doctryne, make Gods commaundement of none effect: & require that this lawe (which God would so fayne haue euery body to kepe) should geue place vnto your sayd colourd doctrine. God himselfe cryeth: honour thy father & thy mother: & ye are bold to say the contrary: Honour not thy father & thy mother. You crie not so with wordes, but you do it in very dede. So muche the more detestable is your wickednes, because you cloke the same with an ymage or colour of godlynes. For to the intent your treasury (wherewith all your excelle and pryde is mayntayned) may be filled, you craftely allure whomsoever you can, to bring very many giftes vnto your temple, by defeating euen of theyr owne parentes, whom they should according to Gods commaundement succour at theyr nede: perswading them & by this meanes the commaundement is fulfilled, as though the thing whiche is dedicated vnto the temple, were geuen to God, & that God were the very naturall father of all menne. Wherefore vnto him who hath cast any money into the treasury, you saye, that he nowe needeth not to geue anye thing

But ye say
a man shall
say to his
father, &c.

The paraphrase of Erasmus vpon

to the reliefe of his poore parentes, because the commaundement is otherwise fulfilled: and in the meane while you so feare the parentes with vayne superstition, that they dare not require of the children any thing whiche semeth once dedicated vnto God, lesse in so doyng they shoulde byng them selues in daunger to be accused of sacrilege. Doubtles God hath no neede of your money, neyther is the same employed to his glorie, but turned to your owne private commoditie: and though it were bestowed vpon the building of the temple, yet with God there is no temple so holy that for the maintenaunce therof, he woulde haue the children forsake the parentes at theyr neede. Doe not you, when that by suche fayned doctrines, ye bothe so deceiue the children, that they refuse to helpe the parentes, & also so feare the parentes that they dare not touch any thyng once consecrated vnto the temple: Doe not you, I saye, whyles you thus stablyshe and byholde youce own commaundementes, vsanull and put out of place goddes commaundementes. This thing haue I brought you forth for an ensample, whiche ye cannot denye. But you offend not herein all onely. For in many other thynges you doe the lyke, as in that you now doe. Goddes commaundement is: thou shalt loue thy neighbour as thy selfe. And you for trifling washynges taught you of men, go aboute to surmyse matters both againste me, and my disciples, nothyng regardyng goddes commaundemente in this behalfe.

The terte.

¶ And when he had called all the people vnto him, he sayde vnto them: Serken vnto me every one of you, and vnderstand: there is nothing without a man that can defile him. When it entreteth into him, but the thynges which procede out of a man, those are they that defile the man. If any man haue eares to heare, let him heare. And when he cam into the house away from the people, his disciples asked him of the similitude. And he sayd vnto them: are ye also so greatly without vnderstanding? Doe ye not yet perceiue that whatsoever thing cometh without entreteth into a man, it cannot defile him, because it entreteth not into his hart, but into the vells, and goeth out into the draighe, purging out all meate.

After the Phariseis were with these wordes vnto them privately spoken, rather put to silence then cured of theyr maliciousenesse, he elsowes called all þe people vnto him. For his pleasure was to haue them all monished of þe premisses, least they shoulde at any time afterwarde, haue bene by Pharisaicall tradicions, withdrawen fro the puritie of the gospell. Heare you all, saith he, and vnderstande my wordes. You sawe howe I was accused of heresie or vngodlynesse, for that sum of my disciples dyd eate breade with vnwashē hādes, as who saye, he that so eateth, were by suche meate polluted & made vncleane before God. The cleannes, and vncleannes, of man standeth not in outward, but in inward thynges. Neyther canne the soule of man be defiled with corporall thynges. Therefore nothyng that is without man, & entreteth into the bodie, can make him vncleane before god. But suche thynges as he within man, and cummeth out of hym, declareth hym to be vncleane. By this darke saying, the Lord Iesus gaue the people occasion to ensearche what was the meanyng of his wordes, and to make the more diligent, he sayd moreouer: whoso hath mete eares to heare, let hym heare: meanyng that the foresayd songe was songen in bathe to the deafe Phariseis. But after the multitude was sent away, and he gone into a house, then the disciples besyged hym aparte, to expounde them the parable of þe differēce betwene the thynges entring in & cumming out of man. Iesus here folowing the example of a faythfull, and diligent scholemaster, after he

the þe both
eares. 9c.

had

had given them a litle checke, and by that meanes made them to take better heede vnto his wordes, then did he teache them the mystery, and secreete meaning therof. What, sayeth he, are you also, whome I haue specially chosen out to teache other, so worded of vnderstanding. Truly ye your selues ought to haue gessed what was meant by this parable, by so manye as I expounded to you heretofore. Perceyue you not that mans cleannesse & vncleannesse can neuer be knowne by those eternall thinges which entte into him: For whatsoeuer entteth in by the mouthe is not conueyed into the harte, but in to the stomacke, and anon after into the bely: from thence, yf there be anye thinge that is vncleane and filthy, it is auoyded out into the p:sture: so that to the eater euery meate is cleane, because nature purgeth whatsoeuer is here vncleane, and filthy.

What for
all this led
without
entteth in:
to it.

And he sayde: that whiche cummeth out of a man, defileth the man. For from within euen from the hart of men, proceed euill thoughtes, aduourty, fornicacion, murder, thefte, couetousnesse, fraude, deceypte, vncleannesse, a wicked eye, blasphemies, pryde,folishnesse: all these euill thinges cum from within, and defile a man.

The text.

But those thinges that cum out from the most inward partes of man, be tho that both make and declare him, to be vncleane. The seate of the soule or minde, is in the hart, and in the soule is true cleannesse and vncleannes. For this cause he is not forthwith cleane whoso hath washed his handes, but whoso hath a washen, and a cleane harte. Therfore all that cummeth from thence doeth verely declare manne to be cleane, or vncleane. For out of the most secret corners of the hart do yssue euill thoughtes, aduourty, fornicacion, manslaughter, thefte, couetousnesse, gyle, fallchode, vncleane lyming, a naughty, and an enuyous eye, rayling wordes, pryde, and folishnesse. The meate which is eaten with vnwashen handes, bringeth in none of all these enuymities, but they springe euen of the man himselfe, that is to say, of the harte: and when they once cum out, then doe they playnly declare him to be vncleane in dede, whose hart is defiled with so many filthy vices. If they be kept in, and hid, yet is the mā neuerthelesse vncleane, in the sight and eyes of almighty God, who thoroughly seeth the entrayles & bowels of the harte. But yf they fortune to cum out eyther by wordes or dedes, then do they not onely testify that the persons from whome they procede are vncleane, but also many times do defile other mo, whyles that by the eyes, and eares, they entte & crepe into the mynbes of the hearers and sears. Wherfore let your chiefe care be, to kepe your hart cleane, and then shall it not lack, whether you ate your meate with washen handes, or vnwashen.

And from thence he rose, and went into the borders of Tyre and Sydon, and entered into an house, and would that no man should haue knowne. But he could not be hid. For a certayne woman (whose daughter had a soule spirite) as she heard of him, came & fell at his feet. The woman was a Syke, out of the nation of Syrophonicia. And she besought him that he would cast out the deuell from her daughter. But Jesus sayde vnto her: Let the children first be fed. For it is not meete to take the childrens bread and to cast it vnto wylde. She answered, & sayd vnto him: cum so sayde, neuerthelesse the wylde also eate vnder the table of the childrens crummes. And he sayd vnto her: for this sayinge go thy waye, the deuell is gone out of thy daughter. And when she was cum home to her house, she found that the deuell was departed, and her daughter lying on the bed.

The text.

After these thinges wer thus doen, Jesus signifying euen by the very chaunging of place, how very he was of the Jewish honououring & seruice, which was almost altogether esteemed by the obseruacion of folishe corporall ceremonies, and coercted within the very narrow limites of Jewry: signifi-

The parauiase of Erasmus vpon

yng also how much he desired to be at large among the Gentiles (where he
 shoulde be honoured in spirit, and truth) gat himselfe thence and went in-
 to the borders of Cypre, and Sydon, but as a priate geste because of the en-
 mious Jewes, who by reason they counted the Citizans and Sidonians
 for dogges and abhominable people, would not haue suffered him to haue
 translated and had away the doctrine of the gospell vnto them. Wherefore
 being there, he bled not to be conuersant in open and common places, as
 he was wont to be among the Jewes, but went into a house, as though he
 had bene desirous to kepe himselfe secrete, and unknowen. Albeit he coulde
 in no wise so do. So greatly had the fame of his woo:des, and dedes spred
 abroad, and stretched forth it selfe, euen beyonde the bondes and limites of
 Jewrye, as though it had then deuised to ouerrunne the whole worlde. In
 this wise is the glo:ye and prayse gotten by leading a godly lyfe after the
 gospell, best of all spred abroad, whē that of it owne accorde it foloweth him,
 who etchuelly and shunneth the same. For a certayn woman of Canaan, as
 this rumour was hyted, and noysed abroad of Jesu, came oute of þe coastes
 of her countrey, and anone conceyving a greate confidence of him, hasted
 her to the place wher he was: and being with muche a doe let into the house,
 fell downe at his feete. This womanne was not of the Jewishe, but of the
 heathen religion: not a Jewesse boine, but a Syrophonisse. Here thou seest
 a figure of the church which anon after shoulde be assembled and gathered
 together of the gentiles. The Jewes dyue Jesu out of theyr countrey: but
 this Syrophonisse forsoke her countrey, and wente to mete him. It is but
 lost labour to cum to Jesu, vntill thou haue first forsaken thyne olde vices
 being now familiar, and of household with the. Thou must flitt out of thyne
 owne house, to thentent thou mayest cum vnto the house where Iesu aby-
 deth. This woman had a daughter at home vexed with an euill spytite, by
 the which daughter are vnderstand the people geuen to ydolatrie. Where-
 fore she desired Jesu that he would vouchsafe to deliuer her from the spytite.
 How much perfitter was the fapth of this heathen woman, then of the ruler
 of the synagoge? Iesus because he would make the fapthe of this woman
 more appaunt to all men, shaped her an answer as though he had bene
 of a Jewisly mind, saying: suffre the chyldren, first to be filled. It is not befe-
 ming that I take the breadyde of the chyldren, and caste it to dogges. For the
 Jewes do glo:ye, and make theyr vaunte that they alone be the chyldren of
 God, and esteeme the gentiles, who are of a contrarye religion to theyrs, for
 dogges. He calleth the vertue of the gospell breadyde, whiche by the heauenly
 doctrine, and pure fapthe, healeth all diseases, and expelleth all kinde of
 detiels out of mennes soules. The woman nothing offended with this re-
 buke, tourned his woo:des into an argumente to obtrayne her petition, the
 whiche he spake (as it semed) because to shake her of that she shoulde make
 no further supre and requeste vnto him herin. Thou sayest very well, say-
 eth she, Lord. We heathen people haue not disdayne at the Jewes, that they
 (as chyldren) do honorably sit at the table of theyr exceeding riche father and
 eate theyr fill of the holye loaves. But yet dogges are permitted to eate the
 crummes which fall downe vnder feete from the chyldrens table. Iesus, as
 though he had bene ouerrun with so great fapthe, patience, humblenesse of
 mynde, and constancy of the woman, answered, and said: By reason of this
 answer thou obteynest that perforce, whiche it was not yet time for me to
 geue

And he be-
 sought him
 þ he would
 helpe out, &c.

She an-
 swered, &
 sayd, &c.

And he said
 vnto her:
 for this
 saying, &c.

geue the. Set the home, thy daughter is now deliuered of the spicite. The woman gaue credence vnto his wordes, and so departed thence with great ioye and gladnesse, and proued all thinges true, that Iesu tolde her. For she founde her daughter at rest in her bed, now cleane deliuered from any fur: her veracion of the frende. Assuredly the saythe of the mother, enforced Iesu to heale the daughter. Asone as the euill spicite is once put to flight, then foloweth there incontinent quiet of mynde and conscience. For that eues foloweth innocency and cleane life. So at this day the congregacion of godly folkes, resorteth vnto Iesu, and maketh intercession for suche as are no lesse vexed with Idolatrye, ambition, wyath, couetousnesse, and a furious desyre to make warre, then yf they were vnder the thraldome of some foule spicite. The Jewes thoughte it not becomyng that they whiche a litle before were enforced to do all mischief at the will and pleasure of binels, shoulde sodaplye throughe the grace of the gospell, be receyued to the dignitie, and fellowship of the chyldren of God: and the cause why was by reason they perceived not howe this high preeminence oughte not to be esteemed by obsequiuitie or kintred, but by feruentnesse, and constancye of saythe, towardes the Lorde Iesu. Christe was promysed vnto the chyldren of Israell, and to the posteritie or successours of Abraham: But they are þ posteritie of Abrahams, whiche folow the saythe of Abraham. They are the chyldren of Israell, which require not heauen gates to be opened vnto them for theyr merites sake, but go about violently to entre in by force of an euangelike faith. For Israell is as muche to saye in the Hebrue tongue, as a man strong or valiaunt against god. For when the Gentiles (who before tyme were blemished with all kindes of vices, & had no good dedes at al, wherby they might make anye iuste title or clayme vnto the kingdome of heauen) were by the iustice of God cleane excluded and shut out: then brake they in by the window of mercy, and made themselves a way in by constaunte sayth, as it had bene with synn toole or weapon, violently breakeing by the walles of þ same kingdome. The time was not yet cum that they shoulde be openly called to the fellowship of the kingdome of heauen: but yet the Lorde maketh many forsignes of theyr vocacion, as one desirous to preuente the thing, whiche he chiefly desireth.

¶ And he departed againe from the coastes of Tyre and Sydon, and came vnto the sea of Galilee, thotow the myddes of the coastes of the ten cities. And they brought vnto him, one that was deaf & had an impediment in his speache. And they prayed him to put his hand vpon him. And when he had taken him aside from the people, he put his fingers into hys eares, and did spit and touched his tongue, and loked vp to heauen, and syghed and sayd vnto himselfe, that is to saye, be opened. With streyghtwaye his eares were opened, & the string of his tongue was loosed, & he spake playne. And he commaunded them that they should tel no man. But the more he forbade them, so muche the more a great crote, they published, saying: He hath done al thinges well, he hath made both the deafe to heare, and the dumme to speake.

The text

After this seide was pryncely, and as a man would say, by stealth, so went amonges the Cynians, Sydonians, and Cananites, the Lorde reculed. & went agayne vnto þ lake of Galile: leauing Sydon, and passing along by þ countrey of Decapolis or ten cities, wher as before he healed a man vexed with a spicite. And when he was hither cumen they brought him a pitifull sight, that is to wete, a manne both deafe, & dumme. For he muste nedes be dumme, who so is of nature deafe: But moze miserable is his deafenesse, which lacketh meate eares to heare þ word of god. He is worse dumme, who hath no

The paraphrase of Erasmus vpon

tongue to confesse his owne filthie liuing and gods mercy. By the hearing of sayth, beginneth our saluacion: and by confession of mouth, is the perfection of soule health. The Jewes albeit they dayly heard Iesus speaking, yet they hearing heard him not, because folowing the sample of a serpent called an Asprike, which stoppeth her eates against the voyce of the wise enchanter, they woulde geue no credence vnto suche thinges as they heard. And therfore had they a tongue to backbyte, and make yll repoyte: but none at all to professe the holisom saythe of Christ. But what shall this sely pooze wretch do, who hath nether tongue to desire the Lord to geue him health, nor eares to heare that voyce of Iesus, which repseth to life euen the dead: Other that had both tongue and eares holpe him. They brought him vnto Iesus: they besought him of his gracious goodnesse, to vouchesafe to laye his hande vpon him. So please it the most mercifull lord to helpe sinners, euen at the contemplation of other miennes saythe. The christian notice is broughte vnto Iesu. He hath made an ende bothe of yll doing, and naughtie speaking: but yet hathe he not learned to doe well: Yet hath he not learned to confesse the goodnesse of the gospel. For how can he so do vnielie Iesu lay his hand vpon him: When do but labour in vayne yf Iesu put not to his secret power and vertue. The lord could euen with the bare woide of his mouth, haue easlye healed this deafe and dumme felow: but this fourme of healing was set out for our enstruccion. For like as þe wordes of Iesus are most commonly parables or misteries: euen so be many times his doinges to. He toke him by the hande & led him aside from þe multitude of people. Safe is he whome soruet Iesus hath taken, and seuered from the rustling of this troublous, and vnquiet world. Then put he his fingers into his eares, & touched his tongue with his spittell. Now is health verie nere when Iesus by vertue of his spirite (which is the finger of god) vouchsafeth to touch the eares of our minde, when the spittell of heauenly wise dome (which is himselfe) cumming out of the mouth of the highest father, dayneth to touch the tongue of our soule, to thentent that all godly thinges may relife and sauour vnto vs. For without this hynout, there is no tast: and if mannes spittell be faultie, then maketh it a wronng iudgemente in tasting. This spittell dothe not onelye leuse the tongue, but also open the eyes of the blinde boine person, as often as it is mingled with carthe, and the eyes are therwith anoputed: whereas the spittell of the philosophers, & the phariseis, doeth rather put out the eyes altogether. As Christ did, so in manout do the teachers of the gospel. They take men & leade them awaye from the multitude, when they call them backe from the brode waye, by the which very many walke vnto damnaciō to the felowship of the litle flocke of true Christians. They put they fingers into they eares, when perswading them to put no trust in thinges transitory, they styre and exhort them to embrace the heauenly doctrine. They laye spittell vpon they tongues, when they exhort men to professe the Euangelike and Christian sayth.

They lay on they handes, when they geue the holy gost to them that be baptised: by whome they sinnes are taken away, and innocency is conferred. But the teacher doeth all this in vayne outwardly, excepte Christe woike within and send down his godly vertue from heauen. Iesus willing to shewe vs as it were a certayne fygure herof, when he had taken the man

and first put his fingers into his eares, and then spit on his tongue, he lifted vp his eyes to heauen, and sighed. This sighing came not of any mistrust to cure the man, but was a passion of poynte of him that greuouly bewayled mannes calamitie.

For what thing is more miserable and wretched then they, whose inward eares are so occupped and encumbred with worldly lustes, that they cannot heare the woꝛde of God: whose tongue is so entangled, and infected with naughty affectiōs, that they sauour not of heauenly thinges, but are altogether dumme to confesse theyr owne sinfulness, and dumme to set out the mercy of God: Therfore the sighing of Iesu, putteth vs in remembraunce in what case we were: but his looking vp into heauen, taketh away desperacion shewing vs from whence cummeth out ready succour, and also whom we ought to take our selues bounden vnto, that we, which had before open eares to heare detractions, ribaudy, fond tales, Wharlsaicall doctrine, opinions of philosophers, and the suggestions of the diuell; haue nowe the same opened, to heare the heauenly doctrine of the gospell: and that we which had before our tongue so infected with the spertell of the fleshe, that we lothed the delicate foode of the heauenly Philosophie: so tied with the diuels bondes that we coulde neyther knowledg our offences, nor set out goddes glory: do now confesse how nothing is due vnto vs for our desertes but onely hell: and how it cummeth wholly of the bounteous goodnes of God, that we be chosen both to the name, and also to thinheritaunce of the children of god. Wherefore let the priest in like manour rather mourne, then rage againste other mennes sinnes: rather sorrow, than be angry. Neyther let him challenge vnto himselfe the power to geue absolucion: but loke vp to heauen, confessing, and testifying therby, that all that euer is doen through sacramentall rites, and ceremonies, is done by goddes power alone, and not by mannes. Iesus sayed vnto the man: Ephata, which woꝛde signifieth in the Hebrew tongue, be opened: And by and by of his woꝛde there ensued a vertue. For anon his eares wer opened, and the band of his tongue was lewsed, and he spake redily. They had open eares, who after the lord sayed vnto them (come after me) forsoke all that euer they had and folowed him. They had a ready tongue, whiche after they had receyued the holy gospe spake with sundrye languages the wondres of god, and answered the rulers charging them that they shoulde not from thenceforth be so hardy, as to preache the name of Iesu, on this wise: whether we ought rather to obeye god then men, iudge you. These thinges were done aside from the people. For we muste not make a wicked multitude witnesse beaters of oure fittle professing of the gospel leaste they haue in derision, & they as yet beleue not.

Therfore Iesus charged them they shoulde tell no bodey hereof, not for that he woulde not haue his miracle disclosed and known, but because the thing self doth better declare the power of god, then any publycation, or setting forth of man. They all knew this deafe & dum person. Nowe he heard, & had his tonge at will. And so did he blase, euen whē he spake neuer a woꝛd of the matter, the great benefit receyued of Iesu. Further, Iesus was in this world conuerstaunt vnder the shape & likenes of man, because he would instruct mennes, and teach them what they shoulde do. What thing so euer

And said
vnto him :
Ephata.

And he com-
maunded
them, &c.

The paraphrase of Erasmus vpon

a manne bothe that is excellent and prayse worthy, let him couet to haue no wordes made therof, to the intent that mannes glorye maye be bitterly suppressed, and onely goddes glorye aduanced. It is cowardly to magnify and extoll manne, but the power, and goodnesse of God, is euermore moste worthely prayed. Albeit neyther is the glorye and prayse of man (if any be due vnto him) cleane suppressed: Yea ofte times the more it is annoyded, the more it foloweth. But a christian teacher muste be of this mynde, to desyre, as muche as in him lyeth, to be knowne to god alone: and in so doing, he is the more worthy to be prayed to euery body.

For whoso desirerh glorye and prayse among men, the same in that he is so desirous therof, deserueth to haue none at all. Wherefore in that Iesu forbad them whiche brought the dumme manne vnto him, to tell anye bodye what was done, he thereby more prouoked them to publish, & tell it abrode to all menne. And so muche the more had they his greatnesse, and excellencie in admiration, because that he, who bothe was able to doe, and wroughte in dede suche feates among them, did not onely not require of them anye meede or rewarde for his labour, but also woulde not somuche as take the fruition of that glorye and prayse, which he moste worthely deserued, so notable a miracle. But as it is the propertie of him who is beneficiall in dede, to require no prayse for his benefite: so is it agayn the part of a thankfull person, so muche the more earnestly to render hartie thanks, because the authoure of the benefite seeketh for none at all.

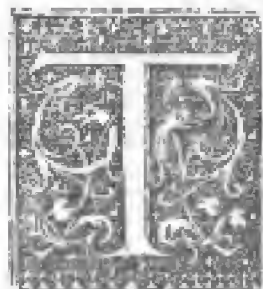
He bothe
doeth all thinges
well, &c.

Therefore those felowes reported euery where of Iesu, saying: He hath done all thinges well, and hath reioyced to the deafe they hearing, and to the dumme, they tongue, and speache. This praise is agreeable to none, but to god alone. No earthly manne doeth all thinges aright. All the miracles that Iesu wrought, were vndoubtedly pure benefites: whiche miracles yf a man wey and pondre after the outward apparaunce of corporall thinges, in dede there were many of them, that farre passed this, wherwith he made the deafe to heare, and the dumme to speake. But according to the spiritual meaning hereof, the summe of a christen mannes felicitie standeth in this point, that with his eares he may heare the wordes of the gospel, and then with his tongue, bitter, & speake what he hath learned, and geuen credence vnto.

The. viii. Chapter.

The text.

¶ In those dayes when there was a very great company, and had nothing to eate, Iesus called his disciples to him, and sayde vnto them: I haue compassion on the people because they haue now bene with me thre dayes, and haue nothing to eate, and if I sende them away fasting to theyr home houses, they shall saynt by the way. For diuers of them came from farre. And his disciples answered him: where should a man haue bread here in the wilderness to satisfie these? And he answered the. How many loaves haue ye? They sayde, seuen. And he commaunded the people to sitte downe on the grounde: And he take the seauen loaves. And when he had geuen thanks, he brake them and gaue to his disciples to set before them. And they did set them before the people. And they had a few small fishes: and when he had blessed, he commaunded them also to be set before them. And they did eate, and were sufficed, and they toke vp the broken meate that was left, seuen baskets full. And they that did eate were about fouer thousande. And he sent them away.



The Lord Iesus exhorteth his disciples by diuerse examp-
ples, to continuall beneficence and well doyng, the chiefest
part whereof is to feede the ignorant people with the
doctrine of the ghoſpell. Therefore he repeareth theſe example
of feeding, becauſe the thing ſo ofte tymes paynted in
theyr myndes, ſhould in no caſe out of memorie. For it for-
tuned on a certayne ſeaſon, that a greate multitude of peo-
ple, came vnto hym to wylderneſſe, byngng with them
many ſicke folkes, payned with diuerſe diſeaſes. The moſte gracious Lorde
cured all theyr corporall ſickenſſes, and fedde theyr ſoules with the heauenlye
doctryne. And by reaſon he was ſo readie to do good, he ſo wanne the hartes of
the multitude, that they coulde by no meanes be ſeuered from hym.

And whiles theyr myndes were wholelye fixed vpon the kyngdome of
God, they remembred not to make prouiſion for viayles, in ſomuche that
when theyr bodies wet healed, and their ſoules fed, they were in great daun-
ger to ſterue for hunger.

Assuredly hunger is a ſore thing, eſpecially when it chaunceth among a
multitude. Ieſus myndng to teache the apoſtles by dede ſelfe that ſuche ſhall
want nothing, as cleane vnto hym by ſincere fayth, ſayed vnto them: I haue
compaſſion vpon this multitude. For ſo, they haue been with me nowe this
thre dayes, and haue nothing to eate. If I ſende them away faſting as they
be, it is reſpardie leſt they faynt, and tyer by the waye, before they get home.
For ſum of them came a great waye hence. By theſe wordes Ieſus prouoked
his diſciples to attend vnto the miracle, whiche he purpoſed to worke. Nowe
beir they bring yet rude, and ignorant, had cleane forgotten how that before
he had fedde a greate numbre of people with ſiue loaues, and two fiſhes: and
therefore answered in this wyſe: Wo here ſhould a man haue bread here in wil-
derneſſe to ſatiffie ſo great a multitude, and ſo hountye withall by traſon of
two dayes faſting, although there lacked not money ynough to bye it: Here
thou heareſt an anſwere of forgetfulneſſe, and diſtruſt.

And his
diſciples
answered
ſc.

Ieſus asked them agayne: howe manye loaues haue you? They loked v-
pon theyr byryles, and answered, ſeuē Doubtleſſe this was the true Euan-
gelike bread, not of barley, but of wheat, like as were the loaues before menti-
oned, wherewith the chyldren are fedde, whiche is not caſt to dogges. Barley
hath in it his proper ſtoure, but couered with a rough huſke, or couering.
The five booke of Moyses called the Pentateuche, haue alſo in them a ſpiritu-
all vnderſtanding, but theſame is wrapped, and couered with darke figures.
The numbre of the loaues was multiplied, but the couering is taken awaye,
in token that grace was encreaſed, and ceremonies diminuiſhed.

Nowe wherreas the diſciples thought that theſe viayles would not haue
been ſufficient for ſo great a multitude of people, Ieſus, that notwithstanding
commanded them all to ſitte downe vpon the grounde. It is a bleſſed feaſt
where the hungry multitude ſitteth downe at Ieſus commandement. That
is doen, whenſoeuer the people deſirous to heare goddes woorde, run to the
temple, there to heare Ieſu ſpeaking by the mouth of a good preacher. For
many do run with no more deuotion to the ſermon, then the common ſort be-
wont to goe vnto the ſtage, there to beholde a playe or interlude, of ſum un-
ghoſtly matter. He that will haue his belly filled with the loaues of Ieſu,
muſt

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must sitte downe, and that vpon the grounde. He must eue hither with quiet affections. They deserue not to be fed with this meate, whiche lye all at pleasure in the beddes of the Phariseis, and Philosophers doctrine. O thou that arte but yearth, and ashes, why art thou proude: why art thou puffed vp with vayne glozy, by reason of thy vayne philosophie: why puttest thou confidence in these thinges, wherein is no safetie: knowe thy selfe: humble a cast downe thyselfe vnto the grounde from whence thou canst. Let all fleshely lustes be settled, and quiet in the: and then shalt thou be filled with Christes meate. All this that I speake of was done. The whole multitude satte downe vpon the grounde. Beholde now, and marke me well what Iesus doeth. He toke the seven loaves, and to shewe that all cometh of God, whatsoeuer conduceth vnto mannes saluation, he lifted vp his eyes to heauen (for there dwelleth the father, of whom he commaunded this breade dayly to be craued) and gaue hym thanks: not takyng vpon him as of himselfe, the authoritie of this ministration, least pure manne shoulde take ought vpon him. For he might iustly haue taken vpon him this authoritie, as equall with the father) albeit concerning also his diuine nature whatsoeuer he is, or hathe, he is debtour for the same, vnto the father) but then sample that he shewed, was more expedient for our enstuccion.

After he had geuen thanks, he brake the loaves, and being broken, deliuered them vnto his disciples: that euen as they receiued them, so shoulde they sette them before the people. Names wordes are not pythy and effectuell, excepte they be handled before, with Christes handes. Thou hast eloquence: Thou hast knowlege in philosophie: Thou hast a good wite: thou hast knowlege in holy scripture, in the lawes ciuill, and cannon: whatsoeuer thou hast, firste deliuer it vnto Christes handes: let hym blesse, and halo we it: lette hym breake it: and then do thou minister the same vnto the people: not as thyn owne, but as receyued, and deliuered the of him. For there are some, whiche breake the bread of holy scripture not as they ought to do, wything and wystring it to the lustes of man, and not to the wyll and pleasure of Iesu. For Iesus doeth so breake it, that the hungry multitude maye be fylled, and not that the ambition, and couetousnesse of pryces maye be therewith bolstered, and maynteyned. Whoso teacheth the ghospell for gayne, or for to get glozye, and prayse of man, or els for any other worldly affections, the same receyueth not loaves broken of Christ. Therefore in preachyng the worde of God, and Christes ghospell, let vs folowe his disciples. As Christ commaunded them, so did they set the loaves ready broken to theyr handes, before the multitude.

Here some manne will saye: what is there no meate: Is it onely a breade feast: There must not be muche added vnto the loaves of the ghospell. There is nothyng of more vertue and efficacie: nothyng more swete and pleasaunte in tastyng then they are: And yet though the bounteous liberalitie of the feast maker, there are added vnto the same a fewe small fishes. Paraduventure the apostles will put hereto certayne epistles, howebeit theyr putting to wyll not be much, & but a very small matier or trifle, in respect of the euangelike promission. This addicion was permitted for the lothsonnesse of certayne persons: but we must require it no more. We ought to content our selues with the meate already prepared, least yf any would styll put to of his owne provision whatsoeuer hym lusteth, it shoulde then becom the feast of manne, and not of

And he
toke the se-
uen loaves
&c.

And they
had a fewe
small fishes
&c.

Jesu Christ. For Iesus did lyke wyse halowe these litle fishes, albeit they were but few, and small, and commaunded them to be set downe before the people, whiche thing yf he had not doen, they should not haue been set before them at all. Do not here complaine of the frugalitie, and slender provision of meate: els if thou wilt permit the knackes and iunchettes of the Rhetoricians, the royall dishes of the Philosophers, and the vnlaureie potage of the Phariseis to be serued in, then shall it be inopardie, least the bread of the gospel saue not vnto the mouth that is infected & brought out of taste with so many soures of diuerse meates. Now that we may depart w full bellies from this euangelike feaste, let the teachers do as the apostles did, and likewise the people, as dyd that multitude. What did the apostles? As they receiued this meate of y^e lorde, so did they set it downe before the people, without any doubting, or reasoning. The multitude was also quiet, and receiued it without murmuring & grudging against theyr ministers, and toke well a worth whatsoeuer was geuen them. And so in conclusion, besides that euery one of them had ynoughe, there were also seuen baskettes fylled with the meate that remayned when euerye man had eaten his fill. Whereouer the people, whiche a manne may more mercenayle at that were satisfied and filled herewith, dyd almost to the numbre of ^{And they} ^{that care.} ^{36.} forwer thousand persons. Certes this was the largesse of goddes worde and the ghospel. Wheresoeuer there cummeth a proud teacher furnished with no small provision and furniture, as well of liberal sciences, as of other good learning, lawes, and constitutions, so that he hath in all thynges exceeding great skill and knowlege, crying ofte that he shall not haue tyme ynough to prosecute his matter, that his audience is not receyvable of so high misteries, that he is drowned with copie of matter, and standeth in doubte where he maye best begin: Do not we see it cum to passe that his audience departeth away hungry: muche lesse then remayneth there ought, when the feaste is ended. But of this frugall, and sparing feaste of Iesu, there are lesse seuen baskettes full of broken meate, vspent. The aboundaunce and plenty of the euangelike feaste standeth not in the multitude of sciences, as it were in sundrye kyndes of meates, so many in numbre, that the sight of them will take adwaye a mannes appetie, and prouoke hym to lothsomnesse, nor in sauces made of the mengling together of all maner of humayne and secular learnynges, but in the vertue of the worde deliuered by of God, and truly ministered without any fraude, or couine. When Iesus had thus fed the people, then he sent them away. This ^{And he sent} ^{them away} ^{36.} is also sumwhat, happely to depart from the feaste or banquet of Iesu. So are they sent adwaye, who render him hartie thanks: who laye up his benefites in theyr soules, and there digeste the meate whiche they haue receyued: who after they be cum home (their bodies beyng now, as it were well fedde) do by good workes doing, practise suche thynges as they haue learned.

¶ And he entred into a ship with his disciples, & came into the partes of Dalmanutha. The texts. And the phariseis came furth, and began to dispute with him, asking of him a signe from heauen, tempting him. And when he had sighed in his spirit, he sayth: whye doth this generation seeke a signe. Verely I say vnto you, there shall no signe be giuen vnto this generation. And he left them, and went into the shippe agayne. And departed ouer the water.

These thynges so doen, Iesus forthwith departed thence, and hastened another waye. The shepheard must neuer be conuersant with his flocke, but when it is to be holpen. He hath healed the sicke, taught the people, and fedde those that were in inopardy to perishe for hungre. After all these benefites still to

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to tattle with them, semeth to bee a pointe of suche a one as lobeth for summe thanks or grauncies. The necessitie of the multitude, whether it be bodily; or ghostly, is by all manour of meanes to be holpen: but the nature of þ people is suche, that for the best good tourues of all, they are wonte to geue mosse hartie thanks. It is the smallest benefite that canne be, to feede and nourishe the body: it is a greater, to heale it, and the greatest of all to heale and feede the soule, with holy doctrine. A one of them made him a kyng for the doctrine that he preached, and the diseases he cured: But for meate, they gaue him a kyng: done. And lest they woulde nowe haue doen the like agayne, he departed straightwayes from them, and takyng w him his disciples (whom he choaseth because they shoulde alwayes accompanye him) he toke ship, and so came vnto the coastes & borders of Dalmanutha or Bagedā. And that the vnbeliefe of þ Phariseis may the oftener appeare, they came likewyse hither: out of theyr countrey, not to be healed, but to pike quarels. For they had enuy at his miracles, and enuyed also the people whiche were holpen with so manye of his benefites. For this cause they began to reason the matter with him, as though the miracles whiche he shewed, had not been wrought by the heauenly power, because they were (as they sayed) but base, and after a common cast. Wherfore in case he would haue them, being men far aboute the commune sorte, and as you woulde saye, heauenlike felowes, to beleue in hym, they required hym to shewe some signe from heauen, as Moyses obteyned Shamia from thence: and helpe brought to passe by his prayers, that fyre sodaynly descended from the same place, and consumed both the burnt sacrifice, and the wood, and to be shorte, all the water that was in the trenches or cisternes by the altare.

The Lorde knowing right well that whatsoeuer he had doen, they woulde haue had a quarell to him therfore, for if there had been any wonderfull signe or token shewed the from aboute whereas the princes of darkenesse do raigue, they might with much more appaunce of trueth, haue ascribed it vnto Beelzebub, then those thynges whiche they saw with theyr eyes, hearde with theyr eares, and handled with theyr handes, chiefly because it is a commune practise among the experte in arte Magike, to cause sodayne howers, and daskes of rayne, thunder, lightning, hayle, and tempest: the Lorde, I saye, perceyving this, sighed in his spirit, shewyng thereby how woofull he was for theyr so obstinate vnbeliefe. And as though he had been in a fume, & chafed with anger, he spake vnto himself on this wise: What a froward nation is this, which after so manye miracles sene, yet neuerthelesse requirerh a signe, as though he had neuer sene none before. Then he turned him to the Phariseis, and sayed: Of this one thing, I assure you: there shall no signe be nowe geuen vnto this nation, the whiche onely to tempt me, she requirerh from heauen. But she shall haue a signe geuen her that she lokeith not for, from beneath. And it shall bee the signe of Jonas. For this Jonas after he was swallowed vp the space of thre dayes, and belened to haue been dead, was deliuered agayne out of the whales bely, when no man thought it: euen so the sonne of man after he hath been hid about thre dayes space in the belly of the earth, shall rise vp agayne, contrary to all your expectation and meaning.

When the Phariseis understode not these wordes, Jesus departed from the as from desperate persones, and retourned vnto the shippe, and so passed ouer the water: Thus the Lorde Jesus desirous of mannes helthe, ofte times

And þ phariseis came forth. &c.

And began to dispute with hym. &c.

And when he had sight &c. &c.

Verily I saye vnto you. &c.

And he left them. &c.

chaungeth place, nor seeking for sacrifices, wherof he had long agoe his fel, but true faith. This scarcely found he in the world, but yet euerie wherether then among the pharisees, Scribes, Pharisees, and head men of the people. So yll doth the fayth of the gospel agree with the that haue the world at will.

And they had forgotten to take bread with them, neither had they in the shippe with them more then one loafe. And he charged them, saying: take heede, beware of the leauen of the pharisees, and of the leauen of Herode, and they reasoned among them selves, saying: We haue no bread: and Iesus knewe it, and sayd vnto them: why take ye thought because ye haue no bread? perceyue ye not yet neither vnderstande haue ye yet eyes and see not? And haue ye eares and heare not? Do ye not also remember when I brake ypur loaves, among ypur thousande men? How many basketes full of broken meat toke ye vp? They sayde vnto hym, thre. When I brake seven among foure thousand, how many basketes of the leaueing of the broken meat toke ye vp? They said, seven. And he sayde vnto them: howe happeneth it that ye do not vnderstande?

The ieremy

Here, as they sayed, the disciples called not to remembraunce howe they had forgotten to provide themselves of breade. For they hadde but one loafe with them in the shippe. Iesus perceyving howe they were careless by reason of forgetfulnesse, and not for the fayth they had in hym, gaue them warning therof, and by that meanes caused them to be carefull afterwe. Albeit this their carefulnesse cam not so muche of distruste, as it did of an humaine negligence, and forgetfulnesse.

For hauing their myndes wholly fixed vpon the wordes, and deedes of Iesu, they hadde no remembraunce of breade: and it was expedient for vs that they so oft tymes forgatte howe a greate number of people was sufficed with fise loaves, to them ent it shoulde the depelict be fastened in our myndes howe those persones shall want nothing, who with pure harte and mynde, continuallye cleaue vnto Christe. That shippe is sufficiente provided for, that hath in it that one loafe, whiche is Christe Iesus.

Wherfore his pleasure was to stirre vp this carefulnes in them, because he woulde heale them thereof. And for this purpose, he gaue them a charge saying: Take diligently that you beware of the leuen of the pharisees, and of Herode. This worde leuen (whiche they hearde, but wiste not what he meant therby) caused them no we when it was to late, to be carefull, and take thought afresh, how they should make provision for vitayles. Therefore they began to whisper, and saye softly: we haue no bread. For one thyng brought another into memozye. After they hearde hym once make mention of leuen, straight wayes it came to their remembraunce that they had forgotte to buy themselves bread. Of this matter they talked softly one to another, as though they had made a laute through forgetfulness, because they thought no breade. Howebeit this forgetfulness pleased Iesu very well, whensoever through the great desyre we haue of heauy thynges, we forget corporall and worldly matters. They feared least they shoulde haue bene checked for their negligence: but they were rebuked for their vayne and superfluous care and care. Wherfore, sayeth the lord: doo you thus reason the matter among yout selues, being carefull because you haue no bread? Haue you as yet, after I haue instructed you with so many preceptes, taught you with so many examples, and so ofte warned you, no perceuraunce and vnderstandyng at all? Are your hartes yet blinded? and be you in case, that you haue eyes and see not? eares, and heare not? Do you not at the least wyse remember the thyng which was to yow done, of late before your eyes? You sawe not long ago howe fise

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loanes byoken with my handes, and dealte of you, suffyled fyue thousand people, in suche wyse that euery body had his fyl. And howe many baskettes full of broken meate byd you then take vp: They sayd, twelue. Afterwarde, when seuen loanes Ipkewise suffyled fower thousande persones, howe many baskettes fylk dyon with the reuersion, and meate that was left: They answered, seuen. Then sayde Iesu: howe then chaunteth it that sirhe you haue bene so oft and many wayes taught, you do not perceyue howe this care for your foode and lining is superfluous: and that the monition whiche I gaue you of the annoyding the phariseis and Herodes leuen, perternerh nothing at all to bread, but to the cherwyng of theyr doctrine, least you be likewise deceyued as they deceyue many a one. A very small piere of leuen maketh al þe dorwe sower, or saucy. If þe leuen be naught, then is al the dorwe marde. They make a shew and semblant of godlynes, notwithstanding they be very farre fro true godlynes: and they dissent in opinions among themselves, wheras both of them do one shamefully erre, and be out of the way. For the Herodians do many tymes erre by treason they be ignorant in holy scripture, beleying not that the bodys shal rise agayne: and all is because they be leuen nothing, but what they se with their eyes: The phariseis, although they haue the scriptures at their fingers ends, yet blinded with euill iustices and desires, do withstande true godlynes. You muste be chiefly ware of their doctrine, least both youre selues be infected therewith, and also other mo hereafter, by the contagiousnesse of your infection. But embrace you the breade made saucy with the leuen of the Gosprell, that you maye likewise distribute this pure bread to other.

The text. And he came to Bethsaida, and they brought a blynde man vnto hym, and besyred hym to touche hym, and he caught the blynde manne by the hande, and led him out of the towne, and when he had spate in his eyes, and put his handes vpon hym he asked hym if he sawe ought. And he looke vp, and sayde: I see the men. For I perceyue them wale as they were trees. After that, he put his handes agayne vpon his eyes, and made him see. & he was reioyced, and saue euery man clerely. And he sente hym home to his house, saying: be thou ga in to the towne, nor tell it to any other.

In the meane while they acciued, and came to Bethsaida, and behold howe euery where is readymatter and occasion ministered to the w mency. Here in a certayne strete, they brought hym a blynde manne, and desired hym to touche hym. This blynde body desired nothing himself, but intercession was made for hym, by other men. No man desireth health of the Lorde Iesu, but suche a one as he toucheth. For the first touche bringeth a man to þe knowlege of himselfe. This man was not pore blynde, or a litell apparyed, and decayed in sight, but as bysome as was possible to be. They þe so blynd, haue neede to be ledde to Iesu by other men, whiche by prayer maye procure them the effectuall touche of his holy hande. Iesus, who could with a becke haue healed what blynd manne soeuer hym liketh, restored hym not by any to his sight, because he woulde vnder a figure, shewe his disciples howe muche ado it is, ere suche persons can be brought to the knowlege of the truethe, as of long tyme haue continued in theyr errours. Suche a blyndnesse was the blyndnesse of the Paynims, and Gentils, who so many hundred yeares, embraced the worshippyng of Idols, in steade of great godlynes. Suche a one also was the blyndnes of the Jewes, whiche could not be made to forsake the supersticion receiued of theyr elders, wherunto they had so many yeares accustomed.

Therefore

Therefore when the Bishop and preacher of Gods worde, shall chauce to meete with suche a blynde man, what muste he do: marke what Iesus dyd.

Firste he toke the blynd man by the hande. O blessed guide: but whyther dyd he leade hym: he lead him out of the towne. That manne setteth before his eyes the worste ensample or parame that ca be, whoso foloweth the trace and stepes of the multitude. They sauntour themselves to theyr owne perill, that saye thus: I do not this thyng alone. Every man doeth so, as well as I. I hadde leauer playe the vnwyse manne with the multitude, then be wyse with a fewe. Such as are blynd, are diuerse wayes in leopardy, so long as they be among company. They are laughed to scorne: they are runne vpon: they runne, and strike agaynst other: they are thruste out of place, and haue manye a fall.

Therefore firste of all the blynd manne must be leade out of the place, wherethas much company and resorte of people is. He walketh now safely that hath such a guide. What did the Lorde moreouer: he spit in his eyes, and then putte to his handes, and touched them. Neither wer his eyes, yet opened: so great was his blyndnesse. Then Iesus asked him whether he sawe ought. As he had spoken the worde, the blynd man lifted vp his eyes, concluding as it were sum little hope to be restozed to his sight, and sayd: I see men walkyng like trees.

They that haue not yet perfectly receiued the light of the Gospell, whatsoeuer they see in this worlde, seemeth much greater then it is in dede. They see a ryche man, he seemeth a plane tree. They see an heade officer or a pyncer: they thynke they see an Apple tree, or a Cypresse tree.

They see a stoicke philosopher, with a greate beard, or a Pharisey trimmed with byode heimes and phylacteries: they beleue he is a fygge tree. Nowe if these eyes were clensed, and thynges would shewe and appeare vnto them in theyr propre likenes, and as they be in dede, then shoulde they perceyue what maner of trifles, and vanities suche thynges were, as seemeth so greate vnto hym, whiche is halfe blynd. But the Lorde who quenchereth not the smokyng flaxe, nor forsaketh him that hath but halfe a sight, vntyll he see perfectly, dyd erstones put his handes to the blynd mans eyes, and forthwith he began to haue a cleare sight, and at the length attayned suche persituenesse therof, that he sawe all thynges clearly.

Blessed is he who hauing the eyes of his harte lightened by Chryste, seeth euery thyng playnly. Vnto hym those thynges seeme lesse, whiche vnto the worlde appeare greatest. Vnto hym those thynges seme so vile and filthye, that make the goodlyest shewe vnto the worlde. Vnto hym those thynges appeare greatest, whiche seme vble and nothyng worth vnto the same. Whosoouer thou be that art a teacher of the Gospell, despyse not the weakenes of them which are newe beginners in learning the philosophye and doctryne of the gosnell. At the fyrste tyme it is ynoughe for them to be brought out of y towne, that is to saye, to haue departed from their olde synnes. Then must the doctrine of the gospel be straight wayes put forth, and preached vnto them, wherby theyr eyes maye be lightened: and first of all the rudimentes, and first principles of the euangelike perfection are to be taught, vpon the professing wherof, suche as entre into Chrystes religion, and be nouices of the same, may receyue the sacrament of baptisme. Anone after, there muste be taught them a more secrete and pithy doctryne, whiche shall make them to see, and perceiue euery thyng clearly. These thynges shall the ministers of Iesus Chryste do.

When he
had spit in
his eyes.

After that
he putte his
handes a
gayne vpon
his eyes.

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But Iesus him selfe will vouchesafe to touche the blinde mans eyes, with an hyb and secrette vertue, that he maye receiue his sight agayne.

And he sent
him vnder
his house.

After the Lord had done this good dede, he had the man retourne home to his house, forbydding hym to tell any bodye what was done. As ofte as he commaundeth any facte of his to be concealed, he teacheth the pryestlyes thereby howe they ought not to seke for any prayse and glorie among menne, yf they haue done any thyng well, and prayse worthy, in the ministracion of the ghospell. Agayne if at any tyme he commaunde his facte to be publyshed and tolde abroad, it is a monition for hym that is haled of his synnes, bothe to knowe ledge his owne filthyness, and also to displaye and set out the goodnes of god, vnto whome onely he is a debtoure, for that he is chaunged, and made a newe man. Nowe to retourne into his owne house, is nothing els, but after the time he hath once receiued grace from heauen, not to forget what he was before, & to what inconuenience he shall fall agayne, yf he be not preserued thorough the grace and benefyte of all goodnes of almighty God. If it chaunce him in his retourning home ward to cum into any towne, that is to saye, among a sinful and a wycked multitude of people, whiche will rather laughe Chrystes religi: on to scorn, then beleue in Chyriste, there ought he not vndiscreetly to bable out the misteries of our fyrst profession.

Iesus sayde vnto hym: go vnto thy house, and yf thou enter into any towne, tell no bodye. He healed one before, whiche was bothe deaffe, and dumme. The same tello we heard the woorde of the Ghospell, and spake redelye.

Nowe hath he healed a blinde man, whor notwithstanding his sight be good and persite, yet is he commaunded to kepe sylence among vngodly persons & synners, forasmuche as when he is cun home, the thyng it selfe shall open the myracle to suche as knewe hym blinde. For there is a tyme when it beho: ueth a man to professe the mysteries of the ghospell. Agayne there is a tyme when it is better to concele the same.

And he

And Iesus went out, and his disciples, into townes that belong to the cite, called Cesarea Philippi. And by the waye, he asked his disciples, saying vnto them: to whom doo men saye that I am? And they answered: some say thou art John Baptist, and some saye Helias: agayne some saye that thou art one of the numbre of the Prophetes. And he sayde vnto them: But whome saye ye that I am? Peter answered and sayeth vnto him. Thou arte very Chyrist. And he charged them that they should tell no manne of him. And he began to teache them howe that the sonne of manne must suffer many thynges, and be re: pured of the elders, and of the hye iudices, and scribes, and be killed, and after three dayes, arise agayne. And he spake that saying openly. And Peter toke hym asyde, and began to chide hym. But he turned about, and toke on his disciples, & rebuked Peter, saying: Go after me Satan, for thou sauest not the thynges that be of God but the thynges that be of men.

Nowe maketh he a triall howe muche his disciples haue profyted ghosly, prouing whether suche thynges be done in theym spirituallye, as in other haue bene wrought corporallye, and by darke fygures. Therfore he departed from Bethsadia, & went in company with his sayd disciples to þe litle townes belonging to the cite of Cesarea, surnamed Philippi. As he went by the waye, he asked them what the people supposed of hym. For nowe after so manye my: racles wrought, euen the common soete oughte to haue conceyued some matuapleous great opynion of hym. Iesus was not ignorant what the com: men opynion was of hym: but his intent and purpose was, to shewe vs whyche is

whiche is the true euangelike faith, that saueth the faithfull: & howe muche it
differeth from the inconstante, and vayne opinion of the common people.
Whom (sayth he) do men saye that I am? The disciples answered playnly,
as they had hearde. Some men (say they) suppose thou art John Baptyst, who
is retyred again. Other some take the to be Helye the Chel bite, whose coming
was promysed by Malachy the Prophete. And agayne other there are, whose
theyrke not that thou art Helye, but some other of y^e olde prophetes rise agayne
from death to lyfe. These were the opinions of those men, who as then, had the
greatest opinion of him. For being themselves but men, they could suppose
nothing of him aboue the state & condicion of man. They supposed him to be
a man of great excellencye, but as yet they beleued not howe he was Messias,
the very sonne of God, and sauiour of the worlde. Yet was this a rudiment
and first principle (suche as it was) of the euangelike and chrysten profession,
the mystery wherof, was not as yet to be disclosed to the common sorte. For it
being once discovered, no man can be saued, saue he whiche beleueth that Je-
su is the author and originall cause of all healthe and saluacion. The wel of
y^e euangelike saluacion, is a sure beleefe on Iesus Chryst, the sonne of God, in-
spired vs by the heavenly inspiraciō. And to wyng this beleefe out of the Apo-
stles, he sayd: The comon people, as I perceyue, are waueryng in theyr sayth,
hauyng no constant opinion of me, and yet haue they a greater opinion of me,
then suche as sayd, I was nothinge els but a Carpenters sonne: then suche as
sayd I was furious and madde, & sought me out to chentent to haue bounden
me with cheines: the suche as sayd, I had the spirite of Beelzebub. But what
say you, who be of household, and of familiar acquaintance with me, & haue
bene alwayes witneses of all that euer I haue done, and taught: whom saye
you that I am? Then Peter the chiefe professoure of the ghospell, made an-
swer in all theyr names, and sayde: Thou arte that selfe same Messias long
ago promysed of the prophetes, the sonne of the luyng God, by who onely
healthe & saluacion was promysed vnto the worlde. When the lord had great-
ly allowed this open confession of his, as inspired of God, and had geuen there-
vnto a worthy testimony of blyssfulnesse, and pronounced it to be the founda-
cion of the church, and euangelike Ctrie, whiche no puissance of the deuill
shoulde euer be able to shake: Then charged he theym strayghtly, that they
shoulde in no wyse discover what they knewe by this inspiration of the father,
before the time were cum. It behoued that the people should awaite for Mes-
sias, and beleue that he shoulde shortly cum: Howbeit as yet, it was not ex-
pedient to be knowe that Iesus was Messias. For thus was it necessary for
our instruction, that glory shoulde spring of base and humble estate. The dis-
ciples of an humaine affectiō abhorred the displeasures of theyr maister, muche
desirous to haue hym greatly esteemed, and taken for a sely fellowe of enery
body. But it pleased the euerlasting wisdom to obserue the other order. There-
fore Iesus began to teache them what he shoulde suffer, before he woulde haue
his greatnesse and excellencye known vnto the worlde. The sonne of manne
(sayd he) of whome you haue conceyued so hyghe an opinion, muste suffer
great reproche, many paynes and tormentes, be condemned as a felon of the
Scribes, priestes, and head men of the people: and in conclusyon, be putte to
a shamefull deathe, as an euyll doer, in somuche that among worldly men, it
is not possible for any maner to be counted more vile, obiecte and desperate

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then he. But for all this there is no cause why ye should despayre.

Kepe stedfastly in mynde your confession, whiche ye haue made before me. After they haue persecuted me to deathe, I wyll lyfe and be alyue agayne, on the thyrde daye. And where as he had now and then before, sumwhat barke-ly monyshed them of the premisses, at this present he spake his mynde playn-ly, because it appered they coulde nowe alwaye with suche communycaryon, sith they had geuen so noble a verdict and sentence of theyr maister.

But for all that they coulde not yet abyde to heare any mencyon of his death, althoughe they shoulde thorough hope of his resurrection haue taken comforte agayne. The loue wherewith they embraced Iesu, was great: but yet was the same a very worldly loue, and an humayne affection. For as yet they had not receyued the holpe Ghost, whiche shoulde make perfyte in them, what-
And Peter
saie by
alyde, &c.
sooner was vnperteyte. Wherfore when Peter hearde suche fell and cruell

wordes of condemning, tormenting, and sleing, he was not ascerde to take Iesus asyde, as though he would secretly monyshed hym of some thing which shoulde be for his weale, and profyte.

Forsooth this is mans wisdom, whiche oftentimes studieth to go before the wysdom of god. Yea he was holde to rebuke his lord, as though he had not bene well aduised for that he woulde dye, sith he might auoyde deeth. And albe- it he beleued he woulde be alyue agayne on þ third day, yet he thought it muche better for hym not to dye at all, then after deathe to reliue. This leude tache of Peter, althoughe it proceded of a certayne hartie loue towarde Iesu, yet dyd Christ openly, and sharply reprove, to thentent we shoulde learne in all thynges obediently to folowe the wyl of God, and not with our sonde iudge- ment, to go before his determinacions. It is not mans parte to take Iesu a- side, and rebuke hym, for feare lest he doe, what he hath determyned to doo. But we ought reuerently to beseeche hym, that he wyll vouchesafe to take and lead vs, whither soeuer it please hym. Therfore because he would cleane worde out of all theyr myndes, this naughty affection, he byste turned from Peter to his disciples, and then beholding them (whome he knewe right well dyd not dissent in opinion from theyr spoken man, though he bolden, and more presumptuous then the reste, was not ascerde to speake his mynde) he rebuked Peter agayne, of whom he was rebuked before, saying: Why lettest thou me Satana: That worde in the Syzian tongue signifieth an aduersary: as who say: Why doest thou that arte but a disciple, assaye to go before thy master? Thou that art a man, attempt to go before god: folowe rather behynd. This is not mans busines whiche is now in hand. Thyne affection and loue is as yet a worldly affection: neyther saurest thou of those thynges whiche are of god. If thou wylte be my disciple, it becommeth the to folowe my deathe, and in no wise to hinder it. And not the alone (albeit chiefly the, & the other whome I haue specially chose) but also all þ will professe themselves to be my disciples.

The secte, And when he had called the people vnto hym, with his disciples also, he sayed vnto them: whosoever will folowe me, let him forsake hymself, and take hy crocrosse, and fol- lowe me, for whosoever will save his lyfe, shall lose it. But whosoever shall lose his life for my sake and the Gospels, the same shall save it. For what shall it profite a man if he wyne all the worlde, and lose his owne soule? or what shall a man geue to rede me his soule but shall a gayne? Whosoever therefore shall be ashamed of me, and of my wordes, in this aduersurous, and censurfull generation: of hym also shall the sonne of man be ashamed when he commeth in the glory of his father, with the holy Angels.

when

When Iesus had thus spoken, he commaunded the whole multitude to be present with his disciples, leasse any should suppose that those wordes pertayned onely to these specially chosen persons. And when they were now all together, Iesus spake vnto them with an audible voyce, on this wyse: Wharther be which do folowe me rather with feete, then by imytacion of lyfe. Neither do all men come to me for on cause or purpose. For some are entyceid hither by the noueltie and strangenes of my miracles: some with the desyre of bodily health, and other some by a greate desire to heare my doctrine. But whoso wil be a true folowor of me, yf he intend to be associate with me in blisse and glory let the same in the meane tyme dyspose hymselfe to be my felowe or partener, in sufferynge afflictions, and death. Let hym strictly reneye himselfe, reseruing nothyng vnto hymselfe in this worlde, but cleane renouncyng all thynges euen to contempt of lyfe: and finally let every man take vp his crosse, and folowe me. Let not the disciple be ashamed to folowe his teacher nor the seruaut to folowe his maister. Neither let any intende to come to glory by any other way or meane then that, by the whiche he shall se me goe thither before hym. Whoso thyaketh that he hath in himselfe wherby he is able to attayne saluation, shall perishe: And contrarily, whoso distrustynge all his owne aydes, wholly putteth himselfe to my mercy, shall be saued. For it is not enough for my sake to tell to passe vpon landes, tenementes, parentes, wife, and chyldren: but life it selfe (for the preseruacion wherof manne forgoeth all that euer he hath) must likewise be forsaken.

Be ye of good comforte: that neuer perissheth whiche is geuen to me: no rather ye shall preserue that by losing, whiche you shoulde otherwyse lose in dede by euill keepynge. Through saythe of the ghospell, to all men is geuen lyfe euerylastyng. Therfore he that setteth more by this present lyfe, then by the grace of the Ghospell, although he liue for a tyme to wyne the same, yet doeth he in very dede, lose it. For no manne can here prolong his lyfe beyonde the tyme appoynted. Albeit, to saye the truthe, neyther in the meane tyme, and before his death, liueth a manne in dede, excepte he liue well and vertuously. And after this lyfe (whiche to all men is very short and transytory) he shall be condemned to euerylastyng death. Nowe, whoso for my sake, and for that he is a stedfast professour of the ghospell, putteth his life in hasard of death, shall preserue it by me, whiche els shoulde verely perishe. Therfore, yf there be nothyng so dearly beloued of manne in this worlde, but he wyl be content to ransome temporall life with the losse therof, debatynge the matter with him selfe in this wyse: What shall it anayle me to haue house, landes, goodes, precious stones, wyfe and chyldre, preserued, yf my selfe perishe and shall not enioye that I am owner of. Though all these thynges be in safety, yet do they perishe to me ward, yf I fortune to dye. For what thing can be so dearly beloued and muche set by of man, yf it is not to be continued for the preseruacion of life.

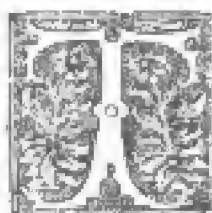
If one woulde offer another as great riches and treasure as euer had Ahydas, and Crefus, the beaute of Absolone, the Monarchy and empyre of the whole world, and finally all sortes and kyndes of pleasures and therewith say: take these thynges, and dye: woulde not thother by any refuse this offer made hym with suche condition, and answer agayne: I loue my lyfe alone, better then all these thynges. Sothe I saye, that every manne doeth the wysely consider these thynges with him selfe, so ofte as there is any imminent daun-

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gret of bodely lyfe, why do they not then more earnestly loke vpon, example, and waye the matter, whensoever it concerneth that lyfe inestimable: Nowe euerlastyng lyfe is profered vnto thy soule: and wylste thou not exchange therfore the thoure, and wretched life of the body: espycally sicke that euery manne shall another day receyue his owne body agayne, restored to a more blessed life: All men must not of necessitie dye for the professyon of the gospel: but yet euery manne ought to be ready in wyll and mynde so to doe, to the intent, that yf the case requyre, they maye passe nothyng vpon corporall life, so that the lyfe of the soule may be saued. Whensoever the storme of persecution aryseth, then must this crosse be taken vp. Albeit neyther, euen when all thynges be quyet, and persecution ceaseth, shall any manne be without his crosse, vlesse it be counted an easy thyng to renounce all naturall affections, with all worldly pleasures and inticementes, to cut of the inordinate lustes of the flesh, to bypdykelesse, to repressse sensualltye and pleasure of the body, to subdue hastines, and lette passe reuengement. For these thynges also must euery manne doe, that wyl be my disciple, euen at that tyme, when the worlde is moste quiet, and without busynes. But truerbe it is that the worlde shall with all maner of engynes ryse agaynst those whiche professe my name, and thyz: ten them with reproche, banishment, imprisonment, tormentes, attayndour and deathe. For this is a naughty nasyon, and shall euer haue in it more reprochable, and naughty disposed persons, then good menne: among whome it shal be counted the greatest offence that maye be, to professe my name. And if any manne, the worlde being thus set, and bent agaynst me, wyl be ashamed to confesse hym selfe to be my disciple in this vngacious, and conterepte nation, tohere after thorte affliction foloweth euerlastyng blyssfulnes, hym the sonne of man wyl requyte, and be lykewylse ashamed to take hym for hys disciple, when he shall estones cum, not lowe, and contemned as he is now, but wonderfull and merueylous in the royaltie and glory of his father: not accompanied with a fewe poozedisciples, but enuironed with innumerable companies of holy Angels.

The II. Chapter.

And he saye vnto them: breuely I saye vnto you: there be some among them that stande here, whiche shall not taste of deathe, tyll they haue seene the kyngdome of God cum. The scite, with power.



They shall not be partakers of this glozy, who wyl not now suffre the infamy of my crosse. The Jewes looked for a merueylous kyngdome of þ children of Israell whiche they supposed should begyn, asone as Messias was come, and therfore they could not beleue þ Jesus was Messias, because he ca so poozely, a lyke an outcast of þ worlde: and much more were they offended w the mention of his passion & deathe. They understode not how there were two cumpnyges of Messias, þ fyrst which after the estimation of the worlde, was lowe and reprochfull, and another full of maiestie, and glozye, whiche shalbe in the ende of the worlde, to thentente he may

map forue into hym his whole body, deliuered from all euils in the glory of the father: and throwe downe Satan with all his members, into the pye of hell. He woulde that the daye of his latter cummyng should be vncertaine to all menne: but yet woulde he haue every man to be in a readynes againste the same. Therfore soasmuche as there were some among the people whiche by inward ymagynacion sayde thus to them selues: when shall this tyme of glory cum which he promyseth: And peraduenture many of them beleue not that it should ever cum at all: Iesus stablyshed theyr wauering myndes with such wordes as here ensue: Be ye ryght well assured of the thyng I tolde you, that the sonne of manur (whome yee now see humble and lowe, and very shortly shall see more abiet then all other) shall appeare in the fathers maiestie, with all his holy Angels, and chosen disciples. Neyther is that tyme so farre of.

For there be some here in this compaign, whose oꝛ euery they dye, shall perceyue that the kyngdome of God is already come with power.

Therfore let every man make him selfe redy, so thentent he maye be founde worthy to be of the same kyngdome. These wordes that the Lorde spake, the Apostles themselves as then understode not, because there was in them double vnderstandyng. For after his death, resurrection, and ascencion, and after the sendyng downe of the holy ghoſte from heauen, then that vertue of the come of mustersede, that is to saye, of the Euangelike doctrine, began to shewe and putte furthe it selfe.

There be
certeyne a-
mong them
that saue
here, &c.

¶ And after sixe dayes, Iesus taketh Peter, and James, and John, and leadeb them vp into an hye mountayne out of the wynde alone, and he was transfigured before them, and his raiment was whyte, and becom very whyte, euen as snowe, so whyte as no fullee can make vpon the earth. And there appered vnto them Selpas with Moyses, & they talked with Iesus. And Peter answered, and sayd to Iesus: Master here is good being for vs. Let vs make also thre tabernacles, one for thee, and one for Moyses, and one for Selpas, for he wyll not what he sayd. For they were aslepyng. And there was a cloude that shadowed them, and a voyce came out of the cloude, sayyng: This is my beloued sone, heare hym. And sodaynly when they had loked rounde about, they sawe no man more then Iesus onely with them.

He taketh

Nowe because the disciples should put no doubtēs, but he woulde once perforce what he promysed concerning the maiestie of his second comyng, his pleasure was to geue them some taste thereof, and that before they death, so farfurthe as mannes nature was able to receyue oꝛ awaye withall. Wherfore after fyre dayes Iesus toke vnto hym thre of his twelue specially chosen disciples, as the chiefe and worthiest persons: vnto whom his pleasure was to shewe this sight, because they woulde make no wordes thereof, till the tyme were come that they myght lawfully disclose it. These were Peter, James, and John. Them onely he toke awaye with hym into a very hye mountayne. For they muste be farre from all carefullnes of lowe and reachly thynges, to whome Iesu vouchsafeth to shewe suche a syght vnto. He dayneth euen in these dayes to geue by secrete inspiration, vnto certayne elect persones rhaured to the mountayne of pure contemplacion some taste, and syght of the euertlasting blissefullnes.

The people whiche abyde benethe in the playne, knowe nothyng thereof, and if a manne tell them, they beleue not. When the Lorde, and his disciples were come to the toppe of the mountayne, fyrst of all they fell to theyr pray-
ers. For prayer is, the thyng whiche chirsty pꝛepareth the eyes of the heart,

and

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and maketh them meete to beholde suche a sight.

And he was
transfigu-
red. &c.

And there
appeared
vnto them
Moses and
Elie. &c.

And Peter
answered,
&c.

And there
was a
cloude that
shadowed
them &c.

And a voice
came. &c.

And loe, as Iesus was in his prayers, the shape of his body was todayntly chaunged, for his face, whiche before seemed not to differ from the common physnomy of other, shone as bryght as the sunne. Then dyd his clothes glyster with whytenes, surmountyng the whytenes of the snowe: suche as no fuller can by any crafte make the lyke vpon clothe. Nether was Iesus sene thus alone, but with hym Moly, and Moyses talking together. It was Moyses office to talke with God. And we rebe howe Moly, was taken vp and caryed in to heauen with a fyery charyot. Doubtes theyr communication with Iesu, signifieth the agremēt of the lawe and the prophetes. For the lawe shadowed and dyed out Christe with mysticall fygures: and the prophetes shewed before by theyr propheties, howe Christe shoulde come suche a one, and like in all poyntes as Iesus came: and yet the Jewes would not beleue. The matter whereupon they talked, was his glorious deathe & departing, whyche he shoulde in shorte space after fulfill at Jerusalem vpon the crosse, so that here the memoryn of deathe dyd lyke wyse assuage that exceeding great pleasure, wherof mans mynde was in no wyse receyuable. Peter being rauished with this unspeakable syght, and therfore not well able to rule his affectes, brake theyr communication begonne of deathe, saying: Master speake no moze of Jerusalem: Here is good bring for vs. Therefore let vs make, iii. tabernacles in this place, one for thee, another for Moyses, and the thyrde for Moly.

These wordes of Peter, partly proceeded of the feare of deathe, whiche was depely solicken into his minde, a partly of the great pleasure he had in beholding of this sight; wherewith he was as it were drunken. For lyke a man besyde hymselfe and rauished of his wyttes, he wyll not what he sayde.

So great was the feare wherewith these mortall menne, not yet receyuable of the diuine maiestie, were astonied. Therfore because they shoulde not be ouercome with this passyng great bryghtnes, there arose a cloude whiche ouershadowed them, and tempred that insufferable light, so as they might awayne with it. This taste of the diuine maiestie, was geuen to theyr corporall eyes. There was also somewhat geuen vnto theyr eares. For there sounded out of the cloudes, the fathers voyce, being likewise full of maiestie, whiche sayde: This is my moste dearly beloued sonne, geue care vnto hym.

Nowe, howe for very shame looe the Jewes to this present daye, speake agaynst Christ, sith bothe Moyses, and Moly, whiche are of greatest authoritie among them, beare hym wytnesse: sith the father (whome they would be sene deuourly to serue and worshyp) gaue by hys voyce, the whole authoritie to his onely begotten sonne. The Apostles were delighted with this glory: but let hym that wyll come therunto, heare Iesu tohan he exhorteth to the imitation of his crosse. O Peter doe not thou from henceforth rebuke thy Lord do not thou go before Gods determination. Thou heardest the fathers voyce, whiche sayd: heare hym who is my dearly beloued sonne, as who saie: hitherto you haue heard Moyses, and the Prophetes propheryng of Christ, they haue nowe played theyr partes. He is alreddie cum whome they promysed. Hereafter geue no care vnto suche as promyse thinges to cum: but heare you hym that is present, and speaketh my wyll and pleasure. No man shall speake truer thinges. No haerfoener disagreeth with his wordes, that utterly refuse you.

None

None as this voyce of the father was hearde, all thynges were sodenly chaunged agayne into another shape and lykenes: for when they looked rounde aboute them, like menne awakened out of theyr slepe, they sawe not one face of all that euer they sawe before, save onelye Iesus, whome was present with the agayne, hauyng the selfe same shape that he was wonte to haue. He shewed them his greattes onelye through a cloude, and they were not able to beholde it. What would they haue done, if he had shewed them his verie hyghnes and maiestie, euen as it is in dede. Therefore Iesus clyones humbled himselfe to theyr lownes, and forsakyng the toppe of the mountayne, came downe to the reste of his disciples, and the multitude. Here remembrethou that art a preacher of the ghospel, howe muche more it becometh the to humble and abase thyselfe to the capacite of the weake, the whiche wast once lyke weake as they be: yf thou haue any hygh or excellent qualitee in the, the same is Cyrillus, and none of thine.

Enasodas
ly when
they looked
rounde as
about. 2c.

¶ And as they came downe from the hyll, he charged them that they shoulde tell no man those thynges that they had sene, tyll the sonne of manne were risen from death agayne. And they kepte that saying with them, and demaunded one of another, what the rising frō death agayne, shoulde meane. And they asked hym saying: why then say the scrippes that Helias muste firste cum? He answered, and sayd vnto them: Helias verely when he cometh firste, redoubteth all thynges. And the sonne of manne (as it is wyrtten of hym) shall suffer many thynges, & be sette at naught. But I saye vnto you, that Helias is come, and they haue done vnto hym, whatsoeuer they would, as it was wyrtten of him.

2de xxix,

As they were cummyng downe from the hyll, or ere they came to the multitude, the Lorde Iesus forbad those three to tell any bodye what they hadde sene, tyll after the tyme that the sonne of manne were risen agayne from the dead. Other heretofore when they were likewise commaunded to holde theyr peace, did so muche the more blake a browe those thynges which they were charged not to disclose. But these.iii. bycause they heard the fathers voyce saying heare hym. &c. did as they were commaunded, kepte secreete what they had sene, in so muche that they disclosed it not to the residue of the Apostles before the tyme appoynted. They wylde not what the matter meante: but yet they supposed there was some earnest cause, why Iesus woulde not haue it published vnto the people before his resurrection were known. For what other good shoulde they haue done by tellyng it a browe, but made themselves a laughing stocke vnto the faythles. Who woulde haue beleeued it to haue bene matter in dede, that Iesu had appeared in such wyse, lyth manne shoulde st hym some after parte to so muche shame and villany, and in conclusyon suffer death vpon the crosse. But the disciples (whome durst not after they had once hearde the fathers voyce, distruste the wordes of Iesu) not vnderstandyng what he meante by these wordes ensuyng: When the sonne of manne shall rise from death. &c. fell to reasoning the matter among themselves, and supposed verely that incontinent after his resurrection, the gloze of that kyngdome shoulde begyne, whereof they had nowe taken a sawe: howbeit there was a certayne scruple or doubt whiche made muche agaynst them, and that was, because his death was at hande, the whiche he had ofte tymes warned them of before, promysyng he would resure on the thyrde daye after the same.

But they had learned of the prophesy of Malachy, howe Helij shoulde come before the great daye of the Lorde. And because they coulde not asswage this

doubte

The paraphrase of erasimus vpon

And demand-
ed one of
another

doubte among themselves, they moued the question to Iesus: Lord saye they thou hast perfourmed thy promyse: we haue seene the bryghtnes of the king-
dome of God. Therefore we beleue that after thy resurrection, thou wolt cum
in semblable lykenes, and suche a one as thou diddeste whylece appeare vnto
our syght. But what is the cause that the Scribes, takynge theyr authoitye
of the prophery of Malachy, dooe saye, that the same daye shall not cum, vn-
lesse hely the Chelbice cum befoze, to make the people in a readynes agaynst
y cumyng thereof, lest the Lord smyte al manne with cursyng: Certes hely,
whome we sawe with thein the mountayne, is not yet come. Neyther is there
as yet any thyng done by hym. Therefore, eyther the kyngdome of God shall
not come by any after thy resurrection: or els there is another sence and
meanynge of the prophery, then the Scribes doe teache. Vnto this question of
the disciples, the Lord Iesus made a doubtfull aunswere, for that they were
not as yet receyuable of the whole mystery hereof,

He answer-
ed & sayde
vnto them.

For abhoryng those thynges whiche pertayned a greate deale more vnto
theyr saluacyon, they dreamed onely vpon the glory of that kyngdome, wher-
of they had taken a taste: perceyuing not howe this is also the kyngdome of
God, when the holy ghost (the gospell being spred abrode and euery where
preachd) sudderth all the pussaunce, bothe of this worlde and also of oure
ghostly enemy the deuyl. That kyngdome began to appeare, what tyme the
lame walked, the blynde sawe, the dumme spake, the lepers were clensed, and
the devils cast out. Nowe whan this kyngdome shoulde come, whereof
they had a litle befoze taken a taste, the Lord would not haue them to knowe:
yet to the intent they shoulde more pacyently take his deathe, whome they loued
out of measure, he suffered them to dreame for a whyle, that the bryghtnes of
the same kyngdome shoulde shortlye comene, whereof there was a sype gynn
in the mountayne. Therefore he tempereth his answer so discretely, that he
approueth the prophery, and yet dothe not altogether condinne the inter-
pretacyon of the Scribes, but only reproueth theyr vngodlye argumentacy-
on whereby they concluded that the kyngdome of God was not yet come, be-
cause that same hely, whiche was promysed long agoe of the Prophet Ma-
lachy, had not as then appeared in the worlde. For nowe the spyrytuall king-
dome of God (whiche thyng the proude Scribes and Phariseis understode
not) began to come. Nowe was hely after the mysticall vnderstandyng al-
redy come. Therefore Iesus sayde: both that whiche Malachy prophesyed
of hely, and also that whiche the Prophetes spake befoze of the sonne of man,
shal cum doubteles. You reade of hely howe he shall come befoze the great, and
dreadfull daye of the Lord, to turne the heartes of the fathers, to theyr chy-
ldren, and the heartes of the chyldren to theyr fathers, to the intent that the pon-
ger soyle and posseltie, maye perceyue howe that is alreadye come and per-
fourmed, whiche theyr forefathers and elders awaited for. Therefore this
hely goyng befoze, restoreth all thynges, and amenderth whatsoeuer is not
right, lest the Lord come to the great mischief and vngauance of all men,
if he fynde them vnprepared.

Helias be-
cometh
fyrst, then
steph. 32.

And I count
of man as it
is written
of hym.

But like as the prophetic of Malachy speakyng of hely the forecourour is
true: men so are the propheties of other Prophetes likewise, whiche foretell
howe it shall comme to passe, that the sonne of manne or euer he shewe hym
maiestie, shal suffer many thynges, shal be sette at naught, be mocked, and in
conclusion

concluſion putte to death. Yea, to ſaye the truth, whatſoeuer was prophesied of hely to cunne, is already accompliſhed, and fulfilled: the whiche thing being as yet vnknoſen vnto the ſcrybes and pharyleis, I diſcloſe vnto you my deare frendes. For hely is already cunne, whoe ſhewd how the kyngdome of God was preſent, and moued all menne to be repentant for theyr former lyfe. And yet, this notwithstanding, they whiche boalle and craike vpon the perſure knowledge of the prophery, knewe hym not: And they whiche loued better theyr owne kyngdome, then the kyngdome of God, deſire by hym, not as he deſerued but as they lyked. For he cunne accordyng to the propheryes of Eſaye, and Malachy, cryng in wylderneſſe how the great and terrible daye of the Lorde, was preſent, howe the are was already put to the roſe of the tree, and that every manne ſhoulde ſpedely endeour him ſelfe to auoyde the vengeance of God cunnyng. But this hely (who openly without regarde of perſon, rebuked every mannes vices) they deſpised, and put to deathe. Myther wyll they moze greatly entreate Meſſias, the they haue done his forerunnour.

But I ſaye vnto you þ Meſſias is cunne.

Hereby Jeſus declared howe John was hely, not after the body, but after the ſimilitude of ſpिरित: who, whyles he neyther ſpared kynges, ne pharyleis, was caſte into pryſon, and beheaded. As they dyd by the ſoyce walker, ſo wyll they doe by his Lorde: The ſame thing wyll they lyke wyſe doe by thoſe Apoſtles, that ſhall folowe hym. For whoſoeuer hath ſincerely preached that Gods kyngdome ſhould cunne, the ſame hath ſuffered many afflictions of the vngodly. And whoſo ſincerely preacheth þ it is already come, muſt nedes ſuffer the lyke. With theſe wordes Jeſus called backe his diſciples fro þ dreaume of glorye, to the remembraunce of the ſtoyme that was to cun, and hanged ouer theyr heades, that is to ſaye, from pleaſant thynges to neceſſarye.

¶ And when he came to his diſciples, he ſaide much people about them, and the ſcrybes diſputyng with them. And as they way, all the people (when they beheld hym) were amaſed, and came to hym, and ſaluted hym. And he asked the ſcrybes, what diſpute ye among them? And one of the company aunſwered, and ſayed: Maſter I haue brought vnto the my ſonne, which hath a dunnie ſpirit, and whenſoeuer he taketh hym, he receiveth hym, and he ſometh, and gnaweth with his teethe and pyneth alway: And I ſpake to thy diſciples that they ſhould caſte hym out, and they could not.

Ede ſayd,

In the meane whyle that they had thus communed together, they were cō into the ſight of the people, at what ſeaſon a great multitude, were gathered about the diſciples, whome Jeſus left beneath in the playne. He ſawe alſo the ſcrybes reaſonyn þ matter, I wot not wherupon, with his diſciples. Now when the people had eſpyed Jeſus vnkloked for on theyr behalfe, for ſynuche as he had pvenely conueyed himſelfe awaye with a ſewe of his diſciples, they were aſtonyed, and met him cunnyng full and whole, and ſaluted hym.

Jeſus was not ignoraunt what the ſcrybes diſputed on, but yet he asked what the matter was where vpon they reaſoned, to the intent that every body might knowe what was done. And when both þ diſciples & the ſcribes helde their peace for very ſhame, the diſciples for that they aſſayed to caſt out a diuell and coulde not byyng it to paſſe, and the other becauſt that in the preſence of the diſciples they depraured the name of Jeſu, as a thing vertueleſſe, and of no efficaile: one of that multitude who admitted the occaſion of the reaſonyn, ſhewd the whole matter euen as it was, vnto Jeſu. After,

And he aſked þ how he ſayd.

ſayeth

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sayeth he I brought hither my sonne vnto the, who is vexed with a dumme spirite, of whome he is pitifully tormentred. For whensoever the spirite, taketh him he doth ber him agaynst the ground, and then the childe someth at the mouth, gnasherh with his teeth, and cryeth out, a all this whyle he pyneth and consumeth alwaye, by reason he is thus vexed. Because thou wast not here I desyredsthy disciples that they would chase away this spirite, and deliure my sonne. They assayed to do it, and couide not.

The text. He answereth him, and sayeth: O saythles nation, how long shall I be with you? how long shall I suffer you? Saying him vnto me. And they brought him vnto him. And as soon as the spirite sawe him, he tare him, and fell downe on the grounde makinge and fowling. And he askerh his father, how long it is ago sence this happeneth him. And he sayeth of a childe, and oftentimes it hath cast him into the fire, & into the water, to destroy him. But yf thou canst do any thing, haue mercy vpon vs and helpe vs. Iesus sayed vnto him yf thou couldest beleue, all thinges are possible to him that belieueth. And straightwaye the father of the childe cryed with teares saying: lord I beleue, helpe thou my vnbelefe.

When the lord heard this, to shewe, that feblenes of sayth was the very cause why the ponge man was not deliuered of the spirite, he makinge as though he had been wrothe and in a fume, sayed: O saythlesse nation whiche yet canst not by so many miracles as I haue done, be brought to belefe. How long shall I spyung here in earth, strue with youre unfaithfull obstaclemesser how long shall I beare with you: when wyll you cum sozwarde in those thynges that be of the spirite: when wyll you beleue those thynges that you see not, syth you beleue not the thynges whiche you see with youre cozpozall eyes: bryng him hyther to me. And they brought hym vnto him. That synne cleaueth fast wherunto the synner hath from his childehode accustomed. But after he was brought vnto Iesus he was worse vexed then he was before, by reason of the conflict whiche arose betwene the spirite desirous to assemde, and sensualitey tolyng and alitering him agayne, to his accustomed synfull lynyng. For anon as the fiende sawe Iesus, he feeling a contrarye power to his, toke the ponge manne, and soze vexed hym, insomuche that beeyng dashed agaynst the grounde, and rolled to and fro, he somed at the mouth.

This was a pitifull syght, to all the people. But it is a much more pitifull syght when the synner possessed with greuous sinnes and of long continuance, is likewise vexed in soule. Howbeit there is no synne vncurable vnto Iesu.

The Lorde because the other shoulde also knowe in howe cruel case he was, asked his father howe longe it was, since his sonne spaste began to be thus vexed: he answered agayne, of an infant. And the spirite doth not onely, sayeth he, thus vex hym as thou seest, but also casteth hym oftentimes headlong into the fyre, and many tymes into the water, because to destroy him.

¶ Here thou hearest a very soze and cruell maladye tourmed into nature: and therefore the father feared least it had been vncurable. For he sayed mozeouer: But yf thou be able to doe any thyng haue mercy on vs and helpe vs. He byd well to desyre the mercy of Iesu, who could alleage no merites: howbeit thou hearest a wauering sayth, when he sayeth: But yf thou be able to doe anye thyng. &c. That saythe Iesus refovrnerh, saying: doubte thou not what I am able to doe. For if thou couldest beleue, there is nothyng but strong and steadfast sayth maye oberyne it. As soon as Iesu had sayed so the father had ber-

for hope and comfort them he had before, and declaring the great deſyre of his impude with teares, and weeping, ſayde: I beleue loſde, and if my belefe be unperſite heale thou my weakeneſſe.

When Jeſus ſawe th at the people came running together vnto him, he rebuked the foule ſpirite, ſaying vnto hym: Thou dumme and deafe ſpirite, I charge the to come out of him, and enter no more into hym. And the ſpirite (when he had cryed, and rent hym ſooze) came out of hym, and he was as one that had been deade, in ſomuche that many ſayd, he is deade. But Jeſus caught his hande, and liſt him vp, and he roſe. And when he was cum in to the houſe, his diſciples aſked him ſecretly: why couldeſt thou not call him out? And he ſayd vnto them: this ſpnde can cum forth by nothyng, but by prayer, and faſting.

In the meane reſon, the people came running together on euery ſyde, to ſee this ſight. When Jeſus ſawe they wet cum (for his wyll was to haue them all to be witneſſes of the miracle) then put he furthe that almightye voyce wherewith he calleth to lyfe agayne when it pleaſeth hym, euen the deade. He threatened the foule ſpirite to handle him accordynglye, vneſſe he would incontinent depart, ſaying: Thou deafe and dum ſpirite, I charge the to get the out of the man, and that thou neuer from henceforth enter into him agayne.

Jeſus is in a ſumme with the ſpirite, becauſe he maye ſhewe mercey vpon the manne: geuing vs a kſſon what we ought to dooe in healing of ſinners. A manne muſt ſo rebuke vice, that he maye ſeme to loue þ ſoule health of the perſon. And becauſe we ſhoulde knowe that manne labourerh and ſpeaketh in vayne, vneſſe Jeſus ſpeake with hym by his ſecret vertue and power, the diſciples commaunded the ſpirite to go out, but all was in vayne, becauſe Jeſus was awaye. He is awaye ſo oft as our fayth is colde and waucryng, by the whiche ſayth, his wyll is that we obtayne all thynges. What was done at the miraculous voyce of Jeſu? By and by the ſpirite went out.

But to ſhewent it ſhould appeare that he went out agaynſt his will, he cryed, and bered the ſely wretch the very ſore at his departure. For nowe lape he by on the grounde for deade, in ſomuche that many ſayd he was deade in dede.

Thou ſeeſt here a figure of a penitent perſon, and him who turneth from great and accuſtomed ſynnes, to amendement. Nowe hath the hatred of ſynne deliuered hym from ſynne: howbeit he is at the nexte dooze to deſperation, who ſo both knowleageeth his owne filthynelle, and alſo hath godds iuſtice in remembraunce. But yet lyeth he happily deade that is deade to ſynne. For then reſurreyeth there nothing elſes, but that he begyn to lyue agayne to righteouſneſſe. And this benefyte geueth alſo our moſt bounteous ſantoure Jeſus without whome there is no ſalutye. He caught the ſelowe by the hande, and liſted hym vp as he laye in this traunce, and ſurthwith the ſame, whoe before ſeemed deade, recovered hys former ſtrength: and throughte the benefite of Chriſte roſe vp ſtrong and luſtie. But vneſſe Jeſu had nowe geuen hym newe grace to leade a godlye lyfe, it had been to no purpoſe that he was deliuered from the dyuell at the contemplation of his fathers ſayth. Nowe heareth this deafe manne, whiche before had his eares ſtopped with worldly luſtes agaynſt the doctrine and worde of the goſpell. Nowe ſpeaketh this dum ſelowe, whoe before was tongue tyed and ſprachelleſſe by reaſon of the paſſions, and wilfull pangues of the ſinne. Nowe is the ſoule at reſt and quyet, who before ſtyred with the furious rages, ſumtyme of ſenſualitie a pleaſure of the body, ſumtyme of ambition, and deſire of worldly aduancement, ether whyles of wrath, nowe of enuy, nowe and then of courtoyſneſſe, was as

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it had been raniſhed and caried by the conſtraynte of ſum vndeane and violent ſpírito. All theſe things ſaw the Apoſtles, and ſaid here a worde, for that they durſt not interrupt the lord. The Scribes alſo helde their peace being now aſſured by the thing ſelfe, howe it was not by reaſon the name of Jeſu was effectuall and vertueſſe that this ſelowe was no ſouerayn of the ſpírito, but for the weakeneſſe of ſayth. And as it chanced vnto this yong manne bodily, ſo chanced it to the Pharifeis ſpiritually. They were not healed of their finnes becauſe they beleued not the word, by ſo onely vertue wherof, they might haue been healed. But when Jeſus was cum into the houſe, the diſciples now being with him alone, aſked him what was the cauſe why they could not caſt out the deuyl, ſyth they had afore caſt out ſo many in his name. For they were deſquieted in mynde, with a certayne humayne carefulneſſe, leaſt they had by waies offended the Lord, and by that means loſt the power, whiche he once gave them to worke miracles.

Jeſus who is not wont to take awaye agayne, what he hath once geuen, but to increaſe theſame (yet wyll not he haue his gyftes negligently kepte, and after a recheleſſe ſorte: and nowe hath he ſufficiently declared, in the father of him that was healed, how weakeneſſe of ſayth was the onely impediment why the deuyl wente not forth, the whyche ſayth was not as yet ſo ſtrong in the diſciples, as it ought of congruence to haue been) Jeſus, I ſaye, answered, that there was a certayne ſpeciall kynde of Lyncels, which coulde not otherwyſe be expelled, then by prayer, and faſtyng. For theſe be the two engynes which are of moost force agaynſt wicked ſpírites. For by prayer, the ſtrength of ſayth is renewed and quickned, as it chanced vnto the yonge mannes father, who ſayed: Lord helpe my vnbelefe: And by faſtyng, becauſe it containeth a certayne beating of all carnall pleaſures, the rebellion of the fleſhe is ſubdued. He muſt haue a cleane ſpírito himſelf whoſo goeth aboute to caſte out vndeane ſpírites of other. Jeſus and the thre diſciples, were newly returned from prayer. The reſt of them kept companye with the multitude, and by dutyer faſte, ne praye, and for that cauſe were not able y enough, to caſt out a dyuell whiche had ſo faſte holde, and was ſo familiar. The more the truſt of oure ſelues increaſeth in vs, the more the power to worke miracles decreaſeth: The more the power of the fleſhe is mortified in vs, the ſtronger is the holy goſt by whoſe onely power, ſoule ſpírites are expelled. We muſt therefore oftentimes praye that the ſtrength of ſayth maye in vs be increaſed: we muſt alſo mortifie our fleſh continually, to the intent that the ſpírito of Jeſu Chriſt maye line in vs. To be ſhorthe, Chriſt doeth now prepare his diſciples agaynſt that houre when they ſhall be commaunded to watche, and pray leaſt they ſhal into temptation. But becauſe they toke a nap after ſupper, the wake fleſhe had the upper hande.

The text. ¶ And they departed thence, and toke theyr ſourney thowſe Galile. and he woulde not that any man ſhould knowe it. For he taught his diſciples, & ſayd vnto them: the ſonne of manne ſhall be deliuered into the handes of men, and they ſhall kyl him, and after that he is kylled, he ſhall ariſe agayne the thyrde daye. But they wythſtode not what he ſayd, and were aſtrayd to aſke him. And he came to Capernaum. And when he was cum into the houſe he aſked them what was it that he diſputed among youte ſtruce by the waye? And they held theyr peace. For by the waye they had reaſoned amongs themſelues, who ſhoulde be the chiefeſt. And when he was ſet downe, he called the twelve to hym, and ſayd vnto them: ¶ If any man deſyre to be chiefe, the ſame ſhall be laſt of all, and ſeruaunt to all. And he toke a chylde and ſet him in the myddes of them. And when he had taken hym in his armes, he ſayed vnto

unto them: whosoever receiveth any such child in my name, receiveth me. And whosoever receiveth me, receiveth not me but hym that sent me.

These thinges doene in maner befoze rehearsed, Iesus being accompaigned with his disciples began to take his iourney to Ieruzylwarde, who privily, and as it wer by stealth, passed through the countrey of Galile, not because he feared death (whiche in dede he moste feruentlye desyred) but least he should haue seemed to prouoke the priestes, and Phariseis to conspyre his death befoze the time appoynted. This outwarde apperaunce of feare shewed he because he would cleane despyer his disciples from all feare, and also declare the weakenesse and frailtie of the nature whiche he had taken vpon him. As he went by the waye, he repeted vnto them the same thing whyche they had diuerse tymes hearde hym speake of befoze. For he sayed as foloweth: That must nedes cum to passe, whiche I haue so oft tymes told you: the soune of mā shalbe deliuered into the handes of men to be taken, condemned, mocked, scourged, and slayne. You must make your selues readye in mynde against the cumming of these thinges, whiche vndoubtedly be at hande. But it is impossible for any of you so to doe, vntesse the same be free from all worldly affections, and be also stablished with the strength of the spirite. I knowe that the mingyng of death troubleth you very sore. But you must be of good comforte, and take mennes hartes vnto you. I will not long forsake you. For I will be alyue agayne on the thirde daye. The disciples were so dull, and feble wytted, that they vnderstoode not these wordes (not withstanding they wer plainly spoken) supposyng there had been sum darke mysterie in them, because it came to theyr remembraunce, how they had been sum tymes befoze deceiued with suche figuratiue manour of speakynges, as when they were commaunded to beware of the Phariseis leuten. Neither could they yet conceiue in mynde the mystere of the crosse, nor gette for what purpose he would be slayne, yf he would soone after his death resyue agayne, syth that he who coulde resyue when hym luste, can also yf it please hym, not dye at all.

Therefore albeit they were greatly offended with these wordes, yet durste they not aske hym any question, feared with the sample of Peter, who to his displeasure, questioned with the lord herin. For they heard Christe say vnto hym: So after me Satan: They yet fauoured of the worlde: for goddes determination was to be reconciled to mankynde (pardoned of all his offences thowtwe sayth) by the sacrifice of an vnspotted lambe. The disciples dreamed vpon a certayne worldly kyngdom, and therfore as they trauiayled by the waye, they fell a reasonyng among themselves, who shoulde haue the preminence, and hyperhande in the kyngdom of God, whiche they hoped should very shortly be gynn. They sawe a litle before, howe the three disciples were preferred afoze the reste in goyng vnto the Mountayne: they sawe howe Peter had the preminence when the keyes of the kyngdome of heauen were deliuered, and yet sum of them were his auncientes, yea and besides that kyune vnto the Lorde.

When they were cum to Capernaum, the Lorde asked them aparte what was the matier wherupon they reasoned secretlye betwene themselves, as they went by the way. But they holdyng theyr peace, and ashamed to make hym an answer (for they knewe well that he being the authour of all

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to Caperna
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all modestie and humblenesse of mynde, would disallowe this their ambitiousnesse) Iesus because he woulde cleane weede oute of theyr myndes, this moost damnable and naughty affection, sate him downe as one that woulde teache sum earnestte martier with authoritie, and commaunded them all twelue to cume vnto hym, and then sayed: If any of you desyre to be the fyrst or chief man in the kyngdome of heauen, the same shalbe laste, and seruaunt to all: so far wyde is it, that the kyngdome of heauen ought to be esteemed after this worldly kyngdome. And anon, because he woulde the depelyer fasten this doctrine in theyr myndes, he called vnto him a litle childe, and sette him in the myddes of them. And when he had embraced hym, signifying ther: by howe muche he desyred proude persons, and loued suche as are humble and warke in spirite, then sayd he vnto them: Do you see this lytle babe? what is more abiect and vile, after the estimation of the worlde? yet they that are suche in humblenesse of mynde, simplicitie and godly liuing, as this is in age, those do I set moost stowe by. For reason will that I loue them best, which be likest vnto my self. This prerogative is not esteemed by riches, reuenues, power, statelynesse, and violence. For suche as haue thesethynges, as they mooste resemble heathen princes, euen so are they highliest esteemed of the same. Like as earthly kynges beleeue that they are eyther honoured, or dishonoured in theyr great estates: so in this Euangelike kyngdom I thinke my selfe to be eyther honoured or dishonoured in suche lytle babes, whome the worlde setteth naught by because of their innocencie, simplicitie, and humblenesse of minde. If you know any to be more humble and low then I am, hym counte ye for the chiefe man in the kyngdome of heauen. But yf ye fynde none, then take you me for the very soueraigne: And as euery man mooste resemblerh me in contemnyng of those thynges, whiche great men sue for in princes courtes, so iudge you hym to be the moost soueraigne persone. Therefore who so receiueth one of suche lytle babes, in my name, the same receiueth me. For it reioyseth me to be receyued in those, whom I loue as them that are lyke me. A gayne, who so receyuethe me beyng lowest of all men, after the estimation of the worlde, receyuethe not me, but him that sent me. For as the maister is honoured or dishonoured in the scholers: so is the father lyke wyse dishonoured or honoured, in the sonne.

By these wordes, Iesu toke not awaye authoritie from suche as be prelates, and haue the charge or oversight of the Lordes flocke, but plucked out of the disciples myndes, all desyre of worldly auauncement. For the lownesse of this sorte of lytle ones, is not esteemed after the quantitie and strength of the bodie, but after the humblenesse of suche a mynde, as claymeth nothing in this worlde that is highe, nor trusteth any whit to his owne strength, but with sincere sayth hangeth vpon Christe

The text. John answered hym, saying: Maister, let some one call out beuells in thy name and he saith: somethyng not vs, & we forbid him because he followeth vs not. But Iesus sayed: forbid him not. For there is no man to whiche (yf he doe a miracle in my name) can I gyfte speake euill of me: for he that is not against vs, is on our part. Whosoener shal in my name geue you a cuppe of water to drinke, because ye belong to Christ, verely I say vnto you, he shall not lose his reward.

By occasion of these wordes, there arose an other doubt among the disciples, the whiche Iohn propounded in this wyse: Maister (¶ he) when thou sentest

sentest vs out to preache the kyngdome of God, we sawe a certaine felowe caste out diuels in thy name, and yet was the same neyther of the numbre of the twelue, nor of the seauentie, whome thou dyddest afterwarde chose, and sende out, nor none of all the disciples, whiche folowe vs. Wherefore hym, as one of an other secte, and none of thy felowship, we forbad: but whether we dyd well or no, we woot not. Iesus answered: forbyd ye none suche as are in any wyse good to sprede abroad, and preache the gospell. For you must not be disdainfull in receyuyng of those, whiche go aboute, by what endeuoure soeuer it be, to auance the worde of god. You must not confide whether he folowe me as a disciple, but whether he preache my name. If he cast out diuels by calling vpon my name, he cannot hyghtelye speake yuell of me. And yf he so doe, then will the thing it selfe reprove him. For it shall be said vnto him: howe darest thou for very shame backbyte that name, whiche thou hast proued mightie, and effectuell in working of miracles: Therefore do yee not vpon light occasion suppose hym to worke for a naughtie purpose, whose doorth a godly dede. He that resisteth not the gospell, in this poynte furtherereth it, because he aydeth not them, whiche take part against the same.

Whosoener is not agaynst you, maketh for you. This newe doctrine must bet set forth when soeuer occasion serueth: but with what sinceritie of mynde it be promoted, it is no mattier to you, so that the preacher doe by any maner of meanes further the busynesse whiche you goe about. For not onely they shall be rewarded for furthering of the gospell whiche shall caste out diuels in my name, but they also who according to theyr abyltie, will put theyr helping handes neuer so litle to the aduancing thereof. For who so wyll geue you euen but a cuppe of colde water in my name, that is to say, in respect that ye are my disciples, and do my busynesse, be you right well assured, the same shall not lacke his rewarde.

¶ And whosoever shall offende one of these litle ones that beleue in me, it were better for him yf a myllstone were hanged about his necke, and he were caste into the sea. The text. Wherefore yf thy hand hinder the, cut it of. It is better for the to enter into lyfe, maimed, then (having two handes) to go into hell, into fyre that neuer shalbe quenched, where theyr worme dyeth not, and the fyre goeth not out. And yf thy foote be a hindrance to the, cut it of. It is better for the to go halfe into lyfe, then (hauing two feete) to be cast into hell, into fyre that neuer shalbe quenched, where theyr worme dieth not, and the fyre goeth not out. And yf thyn eye hinder the, plucke it out. It is better for the to goe into the kyngdome of God with one eye, then (hauing two eyes) to be caste into hellic fyre, where their worme dieth not, and the fyre goeth not out.

Agayne if any shall chaunce to let them, by whome the gospell is aduanced (truly it is aduanced not by those whom the world counteth great, but by litle ones, simple persons, vnderlinges, and men of no reputation) if anye, I say, offend any of these litle ones who haue reposed theyr affiaunce in me, so true is it that he shall not auoyde punishment, that he shoulde be muche easier punished, if there were a myllstone tyed vnto his necke, and he cast into the sea. The princes of this world cruelly punish suche, as let theyr deputies to put those thinges in execution, whiche they haue commanded to be done. They hange them on a crocete, and also many tymes quarter them, or cast them downe headlyng from sum high rocke, or els drowne them in the sea with a stone tyed vnto them, for cumming vp agayne: so true is it that they will not haue theyr great men offended, whom they vse as ministers of their

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tyrannie, that is to say, to oppresse the people. But God wyl muche greuou-
lyer punishe suche as will let his litle ones (whom he would to haue the hande-
lyng of thasaypes of the heauenlye kyngdom for all mannes saluacion) that
they cannot put theyr kynges commaundementes in execution. for albeit
they shall seme for a tyme so to doe unpunished: yet at the leangth shall they
not escape the punishment of hell. The tyrantes of this worlde could inuent
no kynde of death comparable to that punishment, whereby both bodye
and soule shall seme to dye with continuall tourmentes, and yet neuer can
dye. Therefore studie you not howe to be reuenged. Doe your busynesse, and
God shall punishe those that will let you.

Wherefore
y f. r. p. v. and
bindes etc.
2c.

Howe if there arys any lette and impedimente, not of any persecutoure, but
on theyr behalfe, whiche appere to be your frendes, there ought nothing
to be so deare unto you, that the loue therof maye cause you to leaue of the mi-
nistracion of the gospel. Admitte it be thy ryght hande, that is to saye,
thy father or byrenere frende, whome thou canst not spare: put case it be thy
ryght eye, that is to wote, thy welbeloued wyfe, and swete children: Ad-
mitte it be thy foote, that is to saye, thy seruant, or factour, whose seruice
thou canst not lacke for the exploiture of suche affaires, as thou hast to do in
this worlde. Cut of thy hande, plucke out thyn eye, chop of thy foote that
hyndreth the to doe the busynesse of the gospel. If thou canst brynge
with the to the euangelike saluacion thy father, thy mother, thy byrthen,
and thy sisters, doe it. But yf the tender affection thou bearest towardes
them, withdraue the from the ministracion of the gospel: and agayne if it
should so come to passe that whyles they refuse to be saued by the, thou shoul-
dest also perishe, and be damned with them, then cast awaye naturall affec-
tion, and let the charitie of the gospel ouertumme the charitie of mane: doe the
same thing in perill of thy soule, that thou wouldest doe in the icoperdie of thy
bodye. If thou werest at suche an exigent, that thou shouldest eyther be slayne,
or els thy life be saued with the losse of thy hande, thou wouldest not sticke in
this case to choppe of thy hand and so with the losse of one membze, were it ne-
cessarye, to redeeme thy lyfe. It were a thynge moze to be wished to
attayne saluacion with thy parentes, and frendes by the gospel: but if that
can not be brought to passe, then is it muche better for the to forsake thy pa-
rentes (who doe not onely refuse to be saued themselfe, but also goe about to
brynge the to lyke confusion) and so to entre into lyfe euerlasting, as a man
would say, mayned, then with thy sayd parentes, and frendes to be cast into
hell, that is to saye, into fyre whiche can neuer be quenched. There the woorme
repentaunce that gnaweth the conscience of the wretched creatures, dieth not.
for they liue onely to theyr tourmente and payne. There the fyre wherewith
the damned soules are tourmented, is neuer put out. There shall bothe thy
parentes and thou repent, but to late, and in payne: thou, for that thou solo-
weddest theyr vnlawfull affections to thine owne damnacion, and they be-
cause they would not be aduertised by the, when thou exhorteddest them to
saluacion. Neither shall their calamitie helpe the, nor thy torment any thing re-
lease or diminishe theyr payne. Whoeuer, the damnacion of the parent that
would not be saued, shall not be layed vnto his charge who hastened to doe the
busynesse of the gospel. Lykewise after this manour cut of thy foote, consy-
dering with thy selfe that it is better for the to come halt and lame to life euer-
lasting,

lasting, then with whole feete to be throwen into hell, where neyther the fyre canne be quenched, nor the worme dyeth.

There is nothing deater to man then his eye, nothing moze pleasaunte, then wyfe and chyldren. But if thou be brought to this straye, that eyther thou must nedes for thy pleasure forsake the gospel, and be damned with thē: or els forsake them, then whome (as touchyng worldly affection) there is no thyng moze deare unto the, in this case stycke not to plucke out thyne eye, and caste it away: reckening it to be muche better for the, to enter with one eye into the kyngdome of heauen, where there is lyfe eternall, then to haue both thyne eyes whole, and with them to be throwen into the fyre of hell. Lette not here the wepyng, and wapyng of thy wyfe, nor the swete wordes of thy chyldren, any whit moue the. They are fooles to wepe because they are forsaken, sith they myght haue folowed the if they had would. All worldly affections muste be set aside, when goddes commaundement compelleth it so to be. All losses of corporall thynges ought to be counted for gaynes, whensoever euerylastyng lyfe is to be purchased. It is no delicate and pleasaunt thing to professe my name. Persecutions, and worldlye afflictions shall arise on euery syde whiche maye withdraue you from your purpose. But suche as take in hand the ministracion of the gospel, muste vanquidhe all these thynges. He that will be a mete minstre or preacher of the euangelike doctrine, muste wholly yelde him selfe to the will of God, to the intent he maye in no wyse, neither for feare of persecution, nor by reason he is corrupted with any enticementes of fleshely appetites, swaue from the pure veritie of gods worde, and the gospel.

¶ Every man shall be salted with spie, and euery sacrifice shall be seasoned with salte. *The septe.*
Salte is good, but if the salte be unsauoury, what shall ye season therewith? Haue salte in your selues, and haue peace among your selues, one with an other.

For as no sacrifice after the lawe of Moyses is lawfull, save onely that whiche is salted eyther with fyre or salte or els with both: euen so whosoever will professe the philosophie and doctrine of the gospel, muste nedes be poured with fyre from all worldly affections, and be also poudred with salte, that he maye in no wyse be corrupted with the infection or contagiousnesse of yuellneme. Worldly wysdom is hurtfull and unsauoury, and neyther preserveth him that hath it from worldlye corruption, nor yet is of force to preserve other. Howe must the teacher of the gospel, do both: that is to saye, bothe fynde the means that he be without corrupcion hymselfe, and also take awaye the same from other. This canne neither be done by the philosophers wisdom, nor by the Phariseis doctrine, but only by the vertue of the euangelike philosophie: which with the fattenesse of truth byteth awaye, and consumeth what thing soever is in man in daunger of corrupcion. The same thyng doeth also that fyre of the spirite of God, whiche lyke wyse consumeth all carnall affections; and purgeth mens soules therof, yea, and in manour transfozmeth into God, what thyng soever it hath once caught, in so muche that they whome were before tyme entangled with the cares of worldlye vanities, are now (the same utterly contemned) all to geter ranshed with the loue, and desyre of heauenly thynges. Whoso is seasoned with this salte, can by no manour of inticementes be corrupted, and fall from the puritie of the spirite of the gospel. He that is poured with this fyre, wil

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despyse what so euer the persecutours can thar athen hym wolthall.

Salt is
good, &c.

There is nothing better then fyre yf a man vse it anyght: nothing more precious then salt. & ut yf the fyre be colde, if the salt be made unsauery, and vertuless, what then remaineth to season the unsauerie, and simple people w all? If they that professe the spirite of the goipell, frayed with the threathinges of menne, doe forsake theyr profession, and for feare of displeasure, secede and vpholde with theyr flattery, the folpe, of princes, whome theyr dutye had been boldly to rebuke, what hope then remaineth? If suche as professe the salte of the goipell, doe not onely not heale the corrupte affections of other with the tartenesse of truth, but also sell themselves for theyr parentes and frendes pleasures, and because to obtrayne earthlye vanities, from the hope of the kyngdome of heauen, and winne hell, expounyng and wrestyng the doctrine of the goipell (whiche is the greatest offence of all) after thaffections, and lusts of man: what then is there left to season mannes folpe with all: sithe that vorthy they who ought to haue been the seasoners, are them selues corrupted, and the thyng is also tarnted, whiche onely was left in the worlde to byng it at one tyme or an other to amendment.

Haue ye
salt in your
sclures.

Therefore to thentent you maye bothe ouercome cruell persecutions, and also continue all woordly affections for the goipells sake: and to thentent also you maye bothe prouide for your owne soule health, and byng as many as maye be to saluacion, lette eche of you haue in him the salte of the goipell.

Lette there be peace, and mutuall amitye among you. Salte shall make you without corruption: and concozbe, stronge and myghtye. Wherreas variations do raygne, there is not the salte of the goipell. Where as the bite of ambition is, there is neyther peace, nor salt. Therefore the philosophers be at contention and bzaule one with an other, because they haue not this salt. For this cause also the Phariseis cannot agree with the Saduces, & the Herodiags, because they all corrupted with naughtie affections, lacke the salte of the goipell. Your doctrine shall season the folpe of the worlde, yf the people perceyue nothing in your affections, that is corrupted and rotten eyther by desyre of glouye, loue of money, greedinesse of reuengement, feare of death, desyre of lyfe, or to be short, by any other wooldely affection: And if they also perceiue that lyke as you lyfe, and doctrine shall agree, so in semblable wile you wyll agree one with an other. Andoubtedly you shall agree, if you utterly abandouyng all ambition (wherewith suche persones are attached as desyre to rule and play the lordes in this worlde) do sincerely preache and teache other, the heauenly doctrine whiche you haue receiued of me.

¶ The .x. Chapter.

The texts.

¶ And when he rose from thence, he went in to the coastes of Tyer, throught the region, that is beyond Jordan: and the people resorted vnto hym a litle, & as he was wont, he taught them again. And the pharisees came, and asked him: Is it lawfull for a man to putte away his wife? to proue hym. And he answered, and said vnto them: What did Moyses bid you do? and they sayd: Moyses suffered to write a testimoniall of diuorcement, and to putte her away. And Iesus answered, and said vnto them: for the hardness of your harte, he wrote this precept vnto you: but at the first creation God made them, man and woman. Therefore shall a man leaue his father and mother, and abyde by his wyfe, and they twaine shall be one fleshe. So then are they now not twaine, but one fleshe. Therefore what God hath coupled together, let not man separate. And in the goosell, his disciples asked him again of the same

same matter. And he saith vnto them: whosoever putteth away his wife, and marrieth an other brailly wedlock, so he doeth. And if a woman forsake her husband, and be married to an other, she committeth adultery.



After the Lord Jesus had with such lessons sufficiently prepared the myndes of his disciples against þe scoyne that was at hand, he departed out of Galile, and went into that parte of Jewry whiche lyeth beyond Jordan, whereas Iohn first taught. Now was Jesus so much renowned in all places, that he could nowhere be hid. Therfore anon as he was cummen, the people came flocking hither in like manour as they were wont to doe in other places. Neyther was he at any time weary of doing all men good, of curing theyr bodyes, of instructing theyr sowles.

There lacked not here the phariseis, euerie where one manour of menne, and like themselves. The multitude sought for health, and were desirous to heare his doctrine: but the other desired more to take hym in a trip, then to be healed: to proue him, rather then to learne. And whyles they so did, they coloured theyr maliciousnesse with a visage of holynesse, and closed theyr disceitfulnesse with a pretended desire to learne. Oh wisdom vnapt to receiue doctrine. They came to Jesus with bodie, whome they were farre from with mynde.

They put forth vnto hym a captious question, saying: what is thyne opinion, our Maister? Is it lefull for the husbände to forsake his wife? This captious question deuised they among themselves, trusting thend would be, that answering therunto he should be driven to graunt eyther one inconvenience, or an other. Before, he pronounced those blessed, who gelded themselves for the kingdom of God. Therfore yf he being a fauourer of chastitie had now giuen sentence that it had bene lefull for a man to cast of his wife because to mary a new, as the Jewes vsed communely to doe: the should he haue seemed to haue taught contrary doctrines. Againe yf he had answered that it had bene in no wise lefull so to doe, then would they haue layd against him howe he had made the law of none authoritie, whiche geueth the husband libertie to put away the wife: The lord because he would take these crafty felows in theyr owne craftinesse (for they prepared a snare for hym out of the law) asked the agayne: what nede you to aske me this question, synce your selues do profess þe knowlage of the lawe? What comauendement hath Moyses giuen you touching these matters? They answered: Moyses suffered the husband, yf there were any thing in the wife þe offended him, by a by after a libel of diuorcemente geuen by, to put her awaye, and mary an other, if it pleased hym so to doe. The Phariseis dyd so interprete this sufferance of the lawe, as though the those men dyd very well, who for euerie trifling cause, would be diuorced from theyr wyues, and marie agayne, not vnderstanding the mind of the lawe maker, whiche they might haue perceiued by the beginning of the booke of Genesis. Jesus therfore sayd vnto them: In that Moyses gaue you this libertie to forsake your wyues, he fauoured not diuorcement, but suffered the husbandes to doe, what carnall desire, and sensualitie moued them vnto, and would rather permit the lesse yuell, then open a wyndow to more greivous enymities. He would rather suffice vnlawfull separation, then manslaughter, poysoning, or

Is it lawe-
ful for a ma-
n to put a-
waye his
wyfe?

And Jesus
answered
sayd, &c.

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But at the
first created
God made
them. 7c.

detestable murthering of wyues. For he knewe the hardnesse of your hartes: vnto the which vice, this thing was geuen as a remeadie, lest greater mischief shoulde haue ensued. But in paradise before the nature of man was fallen to this wickednesse, matrimonie was not so instituted, y^e diuorice shoulde be made at the sensuall will and pleasure of the husband: but for euer to continue betwene man and wife, and neuer to be dissolued. For at the first tyme god ioyned one to one, that is to saye, man to woman: betwene whome he would haue so great loue and charitie to be, that no separation might chaunce. For this cause, saith he, a man shall leaue his father, and his mother, and sticke vnto his wyfe, and they bothe shall becum one fleshe, so that being now conioyned in bodie & soule, they are no longer two persons, but one, to the end there maye be a mutual participation of weale and woe, betwene them. These wordes plainly declare that God was not pleased with diuorice, els would he disannull his fyrst ordinance. But Moyses permitting diuorice besydes the will of God, promised for a seasō for y^e hardnesse of your hartes: supposing aduoutry to be a smaller offence then murthering of wyues. If this gentle permission of Moyses do please you, know you also the cause compelling hym to geue you this libertie. Therfore what god himselfe hath so conioyned at the beginning, y^e it shoulde alwayes continue indissolued, let not man parte asunder. But alwaye the hardnesse of your harte, & then shall there be no neede of diuorice: then shall separation of manne, and wyfe, haue no place. With such a sobze, and a discrete answer, Iesus defended goddes commaundement, and yet neyther condēd Moyses, nor minished the prayse of chastitie, nor finallye brought himselfe in daunger to be taken in the phariseis snare, but rather snared the with theyr owne grime, who came purposely to entrap hym. But after he, & his apostles were cumme into the house, and they being with hym alone had asked his opinion herein, then did he more plainly condemn diuorcement. Whosoener, saith he, putteth away his wife, and marieth an other, committeth aduoutrye to herward. Agayne if the wyfe forsake the husband, and marie an other, she committeth aduoutrie to her former husbandward. For it is not mete for chaste men to be so hard harted, that they neyther can abaye with theyr wyues condicions, nor wyll by faire meanes correct them when they doe amisse, but for every trifling cause conceiue displeasure against them, and ymagine theyr death, except they depart, and get them away. This is a Iewishe minde, which my disciples must in no wise haue. The Iewe putteth away his wife for stench of breth, for blearnes of the eyes, or for any such like fautes, whereas among christen men, there is but one cause onely, which dissolueth wedlocke, and that is, the breach of the sayth, & promise of matrimony. For that wyfe which hath letten an other manne haue the vse of her body, is nowe no longer a wife, although she be not yet diuorced: and that husbände which hath letten an other woman haue the vse of his body, is nowe before any separation be made, no more an husbände. As fire is not fyre vlesse it be hotte, so wedlocke is not wedlocke excepte that of two be made one. There cannot be one fleshe made of thre, or fower.

In the text. And they brought chyldren vnto him, that he should touche them. And his disciples rebuked those that brought them. But when Iesus sawe it, he was displeased, and sayed vnto them: suffer the chyldren to cum vnto me, forbid them not: for of suche is the kyngdom of God. Wherely I saye vnto you, whosoener doeth not receiue the kyngdom of god

as a childe, he shall not enter therein. And when he had taken them vp in his armes, he put his handes vpon them, and blessed them.

When he had spoken these wordes, there were certayne persons cum thither, who had brought vnto him yong chyliden, to thentent he shoulde lay his handes vpon them, and blesse them. They sawe howe diseases wer put away by vertue of his touching, and therfore beleued they that thesame touching shoulde also be good and hollesome for sucking chyliden againste manye suche inconueniencys as this weake and tender age is wonte to be indaungered with. The disciples supposyng it not to be sitting that theyr Lorde, for somuche as he was occupied about waaightier affaires, shoulde be wepyed with suche trislyng matters, kept awaye the chyliden that they coulde not approche hym, and further rebuked suche as brought them, as though they had disquieted him with their importunitie. Verilye a litle before he prayled lytle babes vnto them. Therfore when he perceined howe they would not suffer the chyliden to cum vnto hym, because it was out of theyr remembraunce what he had said before of suche little ones, he put them vnto silence, saying: Suffre ye the chyliden to cum vnto me, and kepe them not away from my touching. For vnto suche belongeth the kyngdome of heauen. Those haue in them an ensample of innocencie and simplicitie, after the patarne wherof, proude malicious persones must be forged a newe, yf they desyre to be admitted into the kyngdome of heauen. Let no man thinke that these are to be set naught by, for theyr weakenes or simplicitie. This one thyng I assure you of: Unlesse a man be borne agayne, and all wyllesse, couetousnes, ambition, hatred, wyrch, desyre of reuengement, and enuy, put away, become suche a one in minde, as these are in age, he shall not be receiued into the kyngdome of heauen. And to thentent he might the moze commend vnto all men simple innocencie, he toke eche of them in his armes, and layed his handes vpon them euerychone, and blessed them: teachyng here by howe Bishops ought not to disdayne the symple vnlearned people, nor any other be they neuer so very vnderlinges, or abiect persons after the estimation of the wolde, but cherish the in euerie behalfe til they cum forwarde to a better state of perfection. And aboue all thynges we ought to desyre the Lord Iesus, that he will bouchesafeto laye his holy handes vpon suche persons, and blesse the. He will vndoubtedly geue vnto little ones willesse, wherby they may escape the diuels snares. He will geue them a tongue that goddes prayse maye be made persite by the mouthes of infantcs, and suckelinges.

Suffre the
chyliden to
cum vnto
me. &c.

¶ And when he was gone forth into the waye, there came one runnyng and kneted to him: and asked him, good mayster what shall I do, that I maye inherite eternall lyfe? Iesus sayed vnto hym, why callest thou me good? There is no man good but one which is God. Thou knowest the commaundementes: Breake not matremony: kyll not: Steale not: Bearer no false witness: because no man: honour thy father and mother. He answered and sayd vnto him, master all these I haue obserued from my youth. Iesus beheld hym and sawoured hym, and sayd vnto hym: one thyng thou lackest. So thy waye, sell th at thou haue, and geue to the poore, and thou shalt haue treasure in heauen, and cum, and folow me, and take vp my crosse vpon thy shouldeers. But he was discomfited because of that saying, and wente awaye moueyng. For he had great possessions.

The tenth.

¶ And when these thinges were done in the house, and he gone forth into the waye, then came there vnto hym a certayne yonge spryngall, because that after childehode was commended, this age shoulde lyke wyse
be called

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becalled from good beginniges, to thinges of hygher perfection. . He fell
 doune at his fecte, and sayed: Good mayster, what shall I doe to purchase
 meete mall lyfe. The asking of this question, smelted him what of that vice,
 wherewith all suche are attached, as stande in theyr owne conceipt.
 But gentle teachers are wonte to wyne at this fault, yf it be meane and tol-
 lerable for the great hope an lykelyhode that is in this age to cum forwarde.
 For he desyryth not so muche to be taughte of the Lorde, what he ought to do,
 as to be praysed for the thynges he hath already done. And he calleth hym
 good, whom he beleueth to be nought els but a man, as who saye, that man
 had any good thing of hymself. Therfore Iesus, as though he wer offended
 with this arrogant name, saith vnto him: why dost thou call me good. This
 name is farre aboue the state and condicion of man. For ther is none verily
 good save god alone. For this cause as he is an arrogant person, who so taketh
 this name vpon hym: euen so he that geueth the same vnto man, geueth hym
 more then it becommeth hym to do. With this prohemie Iesus discouraged
 the yong man, whiche in his owne conceipt thought himselfe not muche un-
 worthy to haue this goodly title, or name geuen hym: & forthwith asked him
 this question: knowest thou the commaundementes. Then to hym deman-
 ding what they were, he answered, recityng these common commaundemen-
 tes folowynge, for keepynge wherof the Jewes chalenged the praise of goodnes
 and iustice. Thou shalt not commit aduouty: thou shalt not kyll: thou shalt
 not steale: thou shalt not beare false witnesse: thou shalt not begile thy neigh-
 bour: honour thy father and thy mother. Here this yong man hopynge to haue
 bene greatly commended, answered agayn with a glad and ioyfull hart: Mai-
 ster, I haue euer kept all these, since I was a litle child. Iesus beholdynge his
 great towardnes (for he cloked not the matter: nor dyd not, as the Phari-
 seis, of a naughty mind, or proude stomache stand in his owne conceipt) Je-
 sus, I say, signified y he was delited, euen with thougly eudemour of this age.
 Therfore he made semblant that this godly affectio of his, albeit it was unper-
 fit, dyd neuerthyles highly please hym, who as it were, embraced y great like-
 lihode he espyred in hym to profit & cum forwarde in y doctrine of y gospel, (for
 as that age seldo applyeth Godly laryng, so is y study thereof right comendable
 in y same) teaching vs hereby, how we ought not in any wise ouersharply to
 rebuke yong folkes, in who we see any inclinacio to themagelike & chylde god-
 lines: and by that meanes cause the to withdraue theyr yong & tender myndes
 fro the gospell, as sum ouer wayward scholemasters are wont to doe, whiche
 by reason of theyr crueltie & roughnes, be wont to teache good wittes to hate
 learning: but with al gentilnes to set them forwarde, and bying them to better
 thinges, commending their diligence, but yet neuertheles shewing the with all
 what they must eudemour themselves to attain vnto. The Iesus repyed y glad-
 nes of this yong man, who reioiced ouertynely, saying: That thou hast obser-
 ued these thinges, I comend the. But persite righteousnes stādeth not, as thou
 supposeth, herein. Thou lackest yet oue thing. The to him meruelling, & asking
 what y should be, the lord answered: retorne home, & make sale of all that euer
 thou hast, and deale y money which thou makest thereof, among poore folkes.
 Thou shalt not lose such doles, but for earthly possessiōs, horde by grent trea-
 sure in heauē. And beynghighted of thy burden, & free from all encumbrances,
 cum & folow me, for then will I knowledgethe to be a discipule of the gospell.

why calledst
 thou me
 good: &c.

the thyng
 thou lackest
 &c.

The yong man wanted many thynges: but Iesus intended to shewe by touchyng of this one soze, howe farre he was as yet from the perfeccio of the gospel. After he had heard him saye so, he wente his waye mournyng, because he was disapointed of þe praise of rightuousnesse, which he well hoped he should haue had. For he was a man of great substance, & therfore it seemed vnto hym a very sozething sodainly to forgo thesame. Yet departed he not as one utterly to be despaired of. For he was nether wroth, nor murmured against Christ, but went his waye with mourning there & silence. He was comended for his vertuous and godly endeuour: but that he mourneth cometh of mans frailtie & weakenes. For he understode not Iesus wordes, þe meaning wherof was not that a man should so muche forsake his goodes, as his affections. Whoso is redy and willing to leaue all that he hath, if the case so require, hath forsaken all thynges.

¶ And when Iesus had looked round about, he said vnto his disciples: Howe hard shall they be that haue moneye entre into þe kyngdome of gode? and the disciples were affonced at his wordes. But Iesus answered againe, and sayth vnto the chylde, howe hard is it for the that trust in moneye to enter into the kyngdome of gode? It is easer for a Camell to go thorow the eye of a needle, then for the riche to enter into the kyngdome of gode. And they were offended out of measure, saying berwyne themselves: who then can be saued? Iesus looked vpon them, and said, with men it is impossible, but not with God. For with god all thynges are possible.

¶ With this ensample, Iesus frayed his disciples from courtoousnesse. Therfore when the yong man was gone awaye all sadde and heauy, Iesus looked round about on his disciples (for all this was done for theyr instruction) and sayd: he is gone. Howe muche adoe shall it be for them that haue aboundaunce of money, to enter into the kyngdome of God? These wordes greatlye amased the disciples, who supposed that vnder any one could be founde, whiche woulde sodainly lashe out great riches for the kyngdome of God, although themselves had forsaken a fewe small thynges of little price or value. Therfore Iesus repeteth the thynges whiche he spake before, mittigating the sharpnes therof with pleasant wordes, and expouning the darke saying, whiche they understodenot. My chylde saith he, howe hard is it for the that haue great substance, & trust vnto it, as the common sort doe, to enter into the kyngdome of gode? And lest this seme to soze a saying, I will yet speake muche sozer wordes the these, but mooste true withal: It is easer, I say, for a camell to go thorow a needles eye, the for a riche mā to enter into gods kyngdome. The disciples after they had heard him say so, were muche disquieted in theyr myndes, & reasoned thus amōg themselves: If no man can be saued but he that enter into the kyngdome of God, and if no manne can enter into Goddes kyngdome, excepte he haue forsaken his riches: then sith we see all men so inordinately loue the same, that it seemeth they will in no case forgoethem: what riche man can there be saued? This carefulnes of the disciples, smelled of the godlye charitie of theyr Lord (for they were desirous that as many as might possible, should entre in to the kyngdome of god) but as yet they understodenot the nature and vertue of the christian profession, whiche commaundeth vs, nothing to passe vpon wyfe, chylde, parentes, no nor life to, if the case so require. It is the easiest thing that may be, ys a man way and ponde the thyng selfe, to contemne and set nought by riches: and againe it is the mooste greuous thyng of all, if we regard the manours of the people. Therfore the Lord perceyving his disciples to be carefull, and heauy, by reason of the wordes he spake vnto the, and at the

Which may
be the hope
of life, etc.

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nercedooze to desperation, recomfzorthem againe. But fyrr he lokeþ vpon them as heis woult to do, so ofte as he is about to speake any notable thing, or of great importauce. And by despayre ye, sayth he, of the saluacion of richemen. The thynges whiche I requyre, be of muche difficultie: but there are muche harder thynges to be perfourmed. There is nothing harder, then to let naught by life for þe gospels sake. Herein you shal haue me your capitain. If there shall sum be founde, vnto whome the gospell shall be more deare then life, will you then despayre, that there shall be sum who will let lesse by their riches, then by the gospell. These thynges seme vnpossible to humaine affectiõs: But all this is easily brought about by goddes helpe. God requirerh hard thynges, and suche as be farre aboue the strengthe and power of man: but the same putterh to his helping hande, that man may be able to accomplishe his commaundementes. And so cummeth it to passe, that man can do that by god almighties helpe, whiche of himselfe he is in no case able to do. Whoso vñ all the harte of his body trusteth hym, shall be able to do all thynges by hym. Therefore he that passerh not vpon his goodes for the kyngdome of god, sustainerh no losse thereby, but hath great profite and hauntage. And to know this, is a thing pertainyng, not to mans wisdom, but to faith geuen vs from heauen. For whosoener he be that with hart and minde beleuerh that for the goodes forsaken, which hindered vs from doyng the busines of saluacion, a hundred fold so much is geuen vs here in this world, and in the world to cum life euerlasting, the same will with right good wyll make suche ane chaunge.

The text. And Peter began to say vnto him: Loe, we haue forsaken all, and haue folowed the. And he answered, and said vnto hym: I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or landes for my sake and the Gospels, but he shall receyue an hundred fold: nowe in this life, houses and brethren, and sisters, and mothers, and children, and landes with persecucions, and in the world to cum, eternall lyfe. But many that are first, shall be last, and the last first. And they were in the way going vnto Iherusalem, & Iesus went before them, and they were amazed, and folowed, and were asayed.

Of these wordes wherby Iesus broughte his disciples out of despayre, the same receyued more courage, and boldenesse, then they shoulde haue done. For nowe Peter by coparyng himselfe to the yongman, who departed away all heauey and mourning, began to stand much in his owne conceipt, sayyng: Loe, we haue forgone all that euer we had for thy sake, and folowed the. We haue done what thou whilest requyredst of the yongman. To him thou promysedst treasure in heauen: what rewarde then ought we to hope after? If a man regarde the valiation of the Apostles goodes, they forsoke not muche, especially Peter, who was a fyther man, & with muche a doe gate his lyuynge, with his dailie traualle and labour. But vnto every mā, his owne propre substaunce is greatest. And he forgoeth very muche, whiche so forsaketh all his goodes and ryches, that he hath no mynde, neyther to restorẽ, nor to encrease the same agayn. He that hath cleane put away all affection, and greedy desyre of riches, the same hath forsaken, not onely so muche as he was worthe, but also so muche as he myght haue desyred. The lord after this rule estemyng the goodes forsaken of the Apostles (who with right good will did also forsake suche thynges as were muche deare vnto them, as theyr parentes, theyr wyues, and theyr kynskolles, answered in this wyse: I tell you this for a surtie:

There is no man þ hatþ forsaken house or brethren. &c.

suretie: Not onely you shal not be defeated of your reward, but also there shal be none who for my sake, & the loue of the gospel, hath forsaken house, brethren, or sisters, or father, or mother, or children, or landes, but he shal receive for every of these thinges so forsaken, a hundred fold so much, and that even in this presente life, be the stormes of persecution never so great. For muche more shal increase through the charitie of the gospel, then was taken awaye by the crueltie of persecutours. For one carnall brother or sister forsaken, he shal have so many brethren, and sisters: as fellows in professyng of the gospel. The affections of the spirite be more vehemente, and pleasanter withall, then are the affections of nature. For one father, and mother, he shal have so many fathers, as teachers: for one house forsaken, he shal have every where a house, whersoever then angelike and christen charitie shal raigne, whiche doubtles maketh all thynges common. For a litle piece of land forsaken, he shal be partaker of all the landes whiche the true professours of the gospel have possession of. And if these thinges came not to passe, yet the losse of temporall goodes shalbe sufficiently recompensed with the ghostly giftes of the soule, so that a man had a hundred times leuer have the thinges receiued, then the thinges forsaken. There is no comparison betwene suche thinges as be transitory, & will sone perishe, although no mā take them away, and the riches of the soule, whiche no man can geue but god alone: no mā can take away, but he that geueth them. And if this seme but a small gaine, there shalbe added therto the possesid of eternall life in the world to cum. With these sayinges the lord stayed the weake myndes of his disciples, least they should eether forthinke that they had forsaken suche thinges as they forsoke, or els fall againe in rime to cum to the loue of worldly riches, & goyng about to be enriched with vile thinges, were miserable poore as touchyng the goodes and riches of the soule. It is a naughtie chaunce whē a man falleth againe from the loue of the goodes of the soule, to the desyre, of the goodes of the body: fro true riches, to vayne and deceyvable riches: from euerlastyng commodities, to fading and transitory. Now lest that by praynyng of his disciples for forsaking their goodes, and maisterynge theyr affections he should haue geuen them occasion to be careless, he spake further a litle sentence of like remour as here ensueth: But many that now seme first, shall once be last. Neither are they to be despayred of, who be not yet able to persoume what the vertue and strength of christian perfection requireth: neyther ought such to trust themselves, as haue profited to a certain degree therein. For there are sum who haue done the like as you haue, and yet for all that, they shall fall againe to a more mischeuous courtousnesse. And there be sum, who at this presente, cannot contemne and set naught by theyr goodes (of the whiche sorte that yong man was one) the whiche in tyme to cum shall excell suche as appeared to haue forsaken all the world. Finally it shalbe founde that those wer poorest of all, who after the iudgement of the world, seemed richest: and contrarily such as appeared to contemne al worldly thynges, were moste greedy and desirous thereof. For this prayse and commendacion standeth not in thinges, but in affections. He is the poorer man of both, who posselleth suche goodes as fortune hath lent hym, as though he had them not, ready to departe threwyth, so ofte as his neyghboure is to be holpen, not reioynginge ouer muche yf anye increase be, nor pyynyng awaie for losse, yf anye thyng be taken from hym: then he that setteth

great

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great store by that little he hath, and neuer maketh an ende to augment and encrease the same. Hereby he seemed to meane Judas, who albeit that he forsoke all that euer he had, as the other dyd, and folowed Iesus, yet afterwards was he perceiued to be a more naughtye couetous wretch, the thofe, whiche after the iudgement of the worlde be yfchest.

And they
were in the
way going
up to Jeru-
salem.

With suche wordes Iesus framed the myndes of his disciples, by litle and litle agaynst the most greuous storne of all that was at hand, the men- tion wherof they bitterly abhorred. For now began he to goe vp to Jeru- salem the whiche name the disciples hated, because they had hearde saye, how they muste there suffer muche shame, and villanie. In other places of the gospell it is oft tymes mentioned, howe they went before, as when being hungry they plucked the eares of corne. In this vyage they coulde not so doe. For it is a paynfull iourney to goe vp to Jerusalem: It is for them that be of valiant courage, and strong in spirite, and such in whom this worlde hath naught that is his. Therefore Iesus now goeth before, and the disciples folowe after all heauy, and murmuring against him, because he would willingly put himselfe in manifest daunger of lyfe. They both mar- uayled what mynde he had so to do, and also feared their owne partes, least he would bring them into lyke daunger. Such disciples, so grosse, and weake withall suffered Iesus: and doth it greue vs sith we be weake out selves, to beare with the dulnesse of the weake. They gaped after a kyngdom, they de- syred to be partakers of glory, and reasoned who should haue the chiefe place or preminence: but they bitterly abhorred that thing whiche was most ne- cessary for theyr saluacion.

The text.

¶ And Iesus toke the xii. agayne, and began to tell them what thinges should happen vnto him. Beholde we goe vp to Jerusalem, and the sone of manne shall be deliuered vnto our chief priestes: and vnto the Scribes, and they shall condemne hym to death, and shall de- liuer him to the Gentiles, and they shall mocke him, and scourge him, spite vpon hym, and kill him. And the thirde daye he shall rylt agayne.

Behold we
goe vp to.

Iesus therfore to geue vs an ensample how we ought in instructing of our neyghbour, to teache him rather necessary thinges then delectable, rather holosome thinges, then pleasant: After he had called vnto hym the xii. whome his will was should not onely be witnesses, but also in some pointes parta- kers with him of this storne: Iesus, I say, printed in theyr myndes what he had first couertly, and anon after plainly foreshewed vnto them, saying: Loe, the time is now come, that I haue so ofte told you of: we goe vp to Ierusalem, to the intent you may perceyue that I willingly, and wittingly, will suffer what tourmentes, and passion forner I shall be put vnto. For I muste not fflye, sith the tyme appointed of god, is present: this sacrifice shall be made at Jerusalem, because that place is appointed therunto. And the sone of man shall be deliuered into the handes of the chief priestes, Scribes, Phariseis, and elders of the people. They shall condemne hym as a felon, and a wicked person, and at the laste, after they haue accused hym of diuerse crimes, iudge hym to deathe. And then incontinent shall they deliuer hym as a notorious misdoer, to the heathen people, that they may mocke hym, and spit vpon hym. To be shorte, he shall be scourged, and slayne: but on the thirde day he shall arise agayne from death to lyfe. It is needfull for you to knowe, a remembre these thynges, specially for twoe causes: partly lest ye thinke that the same being altogether

altogether wrought accordyng to Gods determination, be done by hafard of fortune, unknowyng to me, or againſt my wyll: partly leſte this ſhoulde whē it is cūnne, trouble you out of meaſure, as men that thought nothyng thereon. For it is not mete you ſhoulde take it greuouſly, that I will willyngly ſuffre for your cauſe, accordyng as my father hath determined I ſhall do: nei- ther is it comenient that you ſhoulde be diſmayed, as at a thyng whiche hath chaunced vnloked for, ſith I haue ſo ofte times warnēd you hercof before.

¶ And James, and John the sonnes of zebedee, came unto him, saying: we woulde that thou shouldest do for vs whatsoeuer we desire. He saith unto the: What woulde ye that I shoulde do for you? They said vnto him: We wold vnto the that thou shouldest set one on thy right hand, and the other on thy left hand, in thy glasse. But Iesus said vnto the: ye know not what ye aske. Can ye drinke of the cup that I drinke of? & be baptised with the baptisme that I am baptised with? And they said vnto him: What we can. Iesus saith vnto them: ye shall in dede drinke of the cuppe that I drinke of, & with the baptisme that I am baptised with: all, shall ye be baptised in, & so to sit on my right hand, and on my left hand, is not mine to geue, but it shall happen vnto them, for whome it is prepared.

THE TESTS

Now when the Apostles wer all in theyr dumpes, and like men amafred by reason of these wordes, and durst not now counsayll him to the contrary: two of the, y it is to wete, J ohn, & James the sonnes of zebede, came vnto hym alone. These .ii. after they heard him speake of hys resurrection, conceiued good hope, that y same kyngdō which he had so of times promysed to cōme, should very shortly begyn. for as yet they had not cleane cast out of theyr myndes y desyre of worldly aduancement. for they set theyr mother a worke, & by her desyred him to haue summe preeminence and soueraigne dignitie geuen the in the same kyngdome: but oꝛ euer they vttered theyr mynde, they did what they coulde to get a faythfull promise of him before hande to haue theyr requeste graunted, because it should not then be lawfull for hym to deny it them. The Lord makynge as though he would deny the nothig whatsoeuer they demaunded, bad them tell on hardely what great thyng it was that they sued for.

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For it seemed that they would desire some weyghty thyng, or hygh promotiō. Lorde, sayeth he, our petition and suite is, to haue this honourable preferment in thy kyngdome, that we may sit nexte the, the one of vs on thy right hand, and the other on thy left. Iesus by askyng them a question, plainly bewrayed theyr ignorance and rudenes. For as yet they dreamed vpon a certayne corporall kyngdome: as yet theyr myndes were vpon the primacy. Howbeit it was then no time to rebuke the for theyr grosse ymagination: but yet byngyth he the agayne to the remembraunce of death, the which they so muche abhorred. Because, sayeth he, ye perceiue not what maner a thyng the kyngdome of God is, therefore ye wotte not what ye desire. You seeke after haynglozy, and confyde not by what meanes the true glozy of my kyngdom is attayned. I will open you the waye, as yf the same do like you, then trust ye verely to haue the glozy that you desire, saur alonely yit shall be a true glozy, and not suche a one as you dreame vpon, and imagine it to be. Can you drinke of the cuppe I now make my selfe ready to drynke of?

Can ye be baptised with the baptisme that I shall ere it be long be baptised withall? They of a greedy desyre to haue their petition graunted, as they foolishly desired this preeminence, euen so did they rashly promise for their behalfe, and say they could: notwithstanding as yet they knowe not their selues arighte. Neither did the most gracious Lord rebuke the for this their great folly.

Capacitors
of the supply
etc.

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foly, forasmuch as the tyme was not yet cum, that they shoulde be recepuable of these mysteryes. As yet whatsoeuer they heard, they heard it as it were in a dreame: and yet did he with neuer the lesse diligence teache, & instruct them, euer attempering his wordes to theyr weakenesse, because they beyng afterwarde, as a man would say, wakened out of theyr slepe, and manifestly perceiving the truth by the holy ghost, shoulde with more entirc affection loue theyr Lord, who beyng suche a one as he was, would so gently beate wth suche manner of disciples: & also because they being once growen to more perfection, shoulde agayne folowe his gentleness in bearyng with the weaknesse of theyr euen christen, whom they shoulde happen to instruct, hauing alwayes in theyr remembraunce, how ignorant, how forgetfull, and how dull they also themselfes sometime were. This was an ambitious saying: Let vs sit nexte the in thy kyngdome. It was vnadvisedly spoken when they sayd: we can do it. For it was spoken of the, whome would soone after deny theyr Lord & maister for feare. But suche error as springeth not of malice or obstinate enynges, but of simplicitie, must either be cured, or els boyme withall for a season. Therfore Iesus answered: Truly ye shal drinke of my cuppe, & shal be baptised wth the baptisme that I am baptised wth: but in tyme to cum. For as yet ye are not able to do the thyng, whiche ye beleeue ye can do. Therfore prepare your mindes hertunto: but leaue all judgement of your rewarde to God & father. Let your only endeuor be to counterfeyte me, & folow my trace. He hath for euery man his petulier rewardes already prepared, and will distribute the same as it shal please him. For this matter is not so ordred in the kyngdome of heauen, as it is in princes courtres, wher as he is not alwayes chief in dignitie, whiche deserteth so to be: but he whome & prince or kyng chiefly fauoureth. Sumtymes he fauoureth the naughtiest person of all. But wth my father there is no regarde of person. Neither is it your parte to regarde the measure or multitude of your merites & deservynges, sith you are able to do nothyng of your selues: nor to consider howe far ye passe other. You must only do your endeuor accordyng to the power that God hath geuen you, to folowe me. Ye shall not be defraited of your rewarde, although you thinke not theron at all. For he that fighteth for the rewardes sake, & would not els fight vlesse he thought he shoulde be rewarded for his labour, cleane disapointeth him selfe of & rewarde. Let no ma be his owne iudge, but do what he can: & the remitte & whole iudgemēt vnto god.

The title.

¶ And when the ten heard it, they began to dischayne at James & John. But Iesus, when he had called them to him, sayd vnto them: ye knowe that they which are sent to beate rule among the people, saygne as lordes ouer the. And they that be greate among them, exerceise authoritie vpon them: neuertheles so shall it not be among you. But whosoever of you will be greate among you, shall be your minister. And whosoever of you will be chief, shall be seruant of all. For the sonne of man also com not to be ministered vnto, but to minister, and to geue his life for the redemption of many.

And loe, howe one euyl sprang of another. The simplicitie of these two disciples, be trayed a greater rudenes and ignorance of the rest. For after it was cum to the others knowledge what the two brethren, although they request was not graunted them, had desired of the Lorde, they all in maner displaying hereat, were angry wth them and in theyr toppes, because not regarding theyr simplicitie and meane estate, they presumed to desyre & first or chief place which was rather due vnto them. There was none of them all but hoped he

ped he should haue had that preferment himselfe, according as eche of them fauored his owne gyftes, and desertes. Doubtes these are the very affections of suche persons, as leade theyr liues in princes courttes. Every man there highly esteemeth himselfe: every man warraunteth himselfe the moste honorable aduancementes, and hath great heart burning and disdain at others preferment, saue that the ambition of courtiers is spiced with malice. where as the disciples ambition was nothyng els but mere ignorance and simplicitie. And whyles they straued thus for the preeminence and primacy, they had cleane forgotten the wordes that Iesus had spoken of the least, and greatest in the kingdom of heauen, and of the imitation and following of the litle one. If any man aske the question why the Lord suffered so great ignorance so long while to continue in his disciples, by whose ministry he purposed to haue the doctrine of the gospel preached, & taught throughout all the whole world: truly, the chief cause was, because he would by litle and litle cleane weede out of their mindes, this and suche other naughty affections, and thereby doeth he suffer them so oft to fall agayne into the same affection, that is to say, into ambition, or desire of dominion & preferment: even as if a man be soone deliuered of an ague, he soone forgetteth bothe his disease, & also the benefite of the physician, that cured him: Agayne if he ofte tymes recidiuynge, and falling into the same disease agayne, be at the length with muche a doo & healed therof, then both he the more hate his disease, & also the more knowledg the benefite of his healing, and shall better knowe how to cure other that are likewise diseased. Therefore Ies^{us} perceiuing that the sonde petition of p^{r} two and the disdainfull wyathe of the other, yssued bothe out of one well, called them all vnto him, because he would minstre phisicke vnto them all with one medicine. As oft sayth he, as ye heare me speake of the kyngdome of heauen (whiche verely is a spirituall kyngdome, & differeth no lesse from this worldly kyngdom, then the yerthe differeth from heauen) do not you by vayne and phantasticall ymaginacion, saynt such a likeness & an apperaunce of thinges; as you see here in yearthlye kyngdomes. For ye knowe that those whiche seme to be chiefe rulers among the heathen people of this world, play the lordes ouer suche as be vnder theyr obsequaunce, and subiection. And they which are great men among the heathen do exercise their power and authoritie ouer them, that they haue rule and gouernance of. Beware ther be no suche thing among you. Here a desire to helpe the nighbour, maketh a man greater, and not p^{r} desire of worldly preferment. Therefore as I haue also taught you before tyme, whoso despyeth to bee great in very dede among you, let p^{r} same be your minister: let hym, I say, not exalte himselfe to beare rule, but humble himselfe to do all men good. And whosoener will be chiefe among you, let the same be the seruaunt of all the rest: let him not chalenge any soueraigntie or preeminence, but serue to thende he may do all men good: not seeking hereby his owne honour, but referring all the whole prayse and gloyp vnto God, whom he serueth in his mybzes. Let it not greue you to counterfayte the ensample whiche you see playnly exprest in me. For the sonne of man came into the world, not to rule, nor to lay the yoke of bondage vpon other mens neckes, but to be a minister for every mans saluacion: and not onely to serue for all mens wealth & comort, but also to geue and bestowe himselfe for the enfranchising of bdy. men, to this ende, that by the death and losse of one, a great many shoulde be

But Iesus
told he had
called them
all.

For the same
of men also
came not. &c

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saied. Of a truthe this is the very Euangelike and chryſtian ſoueraigntye whyche whoſo will deſyre. let hym deſyre it as I doe, and loke for a rewarde, not ſuche a one as he appoynteth vnto hymſelfe, but ſuche as it ſhall pleaſe þe father to geue hym: lyke as I without condiction obey my fathers commaundementes euen to the croſſe, wholly receyving the rewarde of myne obedyence vnto his wyll, and godly arbitrement. It ſhalbe a great ſhame for you to deſyre dignitie as you ſee worldly princes doe, and to ſeke for a rewarde of the father of heauen. Eſther deſire you the kyngdome of heauen, and loke after an heauenly rewarde: or els if you deſyre this worldly kyngdome, then require ye not the rewarde of the kyngdome of heauen.

With ſuche leſſons and monitions they were beſore hande inſtructed and taught, who went with Chriſt to Ieruſalem. For the clener that euery man is from all affections, the better appoynted is he to go to þe battayle of the croſſe.

The ſermon

¶ And they came to Hierico. And as he went out of the ctyte of Hierico with his diſciples, and a great numbꝛe of people, blind Bartymeus the ſonne of Tuncus, ſat by the hye waye ſyde beggynge. And when he hearde that it was Jeſus of Nazareth, he began to crye, and ſaye: Jeſus thou ſonne of Dauid, haue mercy on me. And many rebuked him that he ſhould hold his peace. But he cryed the more a great deale: thou ſonne of Dauid haue mercy on me. And Jeſus ſtoode ſtill, and commaunded hym to be called. And they called the blind, ſayynge vnto hym: Be of good comforte, for he calleth the. And he throwed awaye his cloke, and toke and cam to Jeſus. And Jeſus answered, and ſayde vnto hym what wylte thou that I doe vnto the? The blind ſayde vnto hym: mayſter, that I might ſee. Jeſus ſayde vnto hym: goe thy waye thy faith hath ſaued the, and immediately he receyved hym ſight, and folowed Jeſus in the waye.

Nowe were they cum to the Citty of Hierico, whiche is not farre from Ieruſalem. Hierico in the Syriack tong ſignifieth the Wone. By the Wone is figured this preſent life, which is nothyng els but the common courſe of the world, where ſome be bozne and ſome dye: ſome be ſicke and ſome be whole: ſome growe towarde mans ſtate, and ſome drawe in age: ſometimes chaunceeth glad thynges, and ſometimes heauy. For our cauſe Jeſus came downe from that heauenly tranquyltye, yett wyl he not tarry here, but haſteth to Ieruſalem, being very deſyrous of mannes ſaluacion. And hitherto his diſciples, and with them a great multitude of people, folowed him. Marke well howe Jeſus is euerywhere as he is called. Eſther he teacheth, or healeth, or els reſtozeth to lyfe agayne. What his deathe ſhoulde cauſe throughe the beliefte of the goſpell that was preached, he ſhewed nowe playnly by a corporall ſygure. Wherbynde was blinde throughe ignorance of the truthe, a poore and beggerly for lacke of all vertues. Unleſſe Jeſus had paſſed by vs, there had bene no hope of lyght.

Blind Bartymeus the ſonne of Tuncus:

For a certayne blinde begger well knowne of the people, called Bartymeus, the ſonne of one Tuncus, ſate by the hyghe wayes ſyde, who when he perceyued hym to cum, began to crye, and ſaye: Jeſu the ſonne of Dauid haue mercy vpon me. fyrſt the bytte or preaching of the Goſpel, ſheweth vs that Jeſus paſſeth by: when the great confidence which we ſtraightwayes conceyue of hym wyl not ſuffre vs to holde our peace when he goeth by. For the ſpinner knowledgyng and confeſſyng hym ſretched ſynner, cryeth vpon the mercifull ſauour, and deſyareth hym to take mercy and compaſſyon vpon hym. He is at the nexte doze to lyght, whoſo knowleageth his owne great blindnes. To ſaye, Lord haue mercy vpon me, is not a ſaying of the Pharyleys, who thought themſelues to be men of a perſyte ſight, but an euangelike and chryſtian

christian saying. Neither vse the Pharyseis to sape: Thou sonne of Dauid. For they say: is not this the carpenters sonne? That blynde man saue a great-
 deale more in the darke, then the Jewes do at this present day, whiche boast &
 bragge vpon the knowledge of the lawe, & professe themselves to be guydes
 of the blynde. But the multitude of people is an impediment and hynderaunce
 to the self wretch, thus crying and calling for mercy. For what other thyng
 can they do but disturbe and trouble? His conscience also cryeth out agaynst
 hym, not with one voyce, but with as many as are the offences that he kno-
 weth hymselfe gilty of, saying: what hast thou to doe with Iesu, whiche art
 defyled with so many synnes? The lawe cryeth and barkerh agaynst hym say-
 ing: thou cryest in vayne: God is iust: loke after punishment for thyne offen-
 ces. The rulers of the Synagoge crye out agaynst hym, commaunding
 that no man preache, no nor be so hardy as once to name this name Iesu, say-
 ing: there is no healthe and saluacion in Iesu, but in Moses. To be Morte, &
 same thyng doe the Philosophers and heathen princes. But that a man may
 knowe a very euangelike and christen faith in this blynde man, he gaue not
 ouer when the people thus cried agaynst hym, insomuche that being rebuked,
 and commaunded to holde his peace, he cryed louder then he did before, say-
 ing: Thou sonne of Dauid haue mercy vpon me. The people were offended
 with his crying: Iesu alone was nothyng offended herewith, but stode still,
 and commaunded hym to be called vnto hym. He hearde hym crye as he pas-
 sed by: but he made as though he had not heard hym. This came not of any
 dangerousnes on Iesu behalfe: but was the acte of hym, whome went about
 to wyng out of the man a notable saythe, for the ensample of other: and his
 pleasure was to teache all men by this blynde man, howe & by what meanes
 light maye be extorted or gotten perforce of Iesu. The fyrst hope to obtayne
 light, is to haue Iesu to stand stil at our crying: The secōde, to be called vnto
 him, eyther by the teachers of the ghospell, or els by the secrete inspiracions
 of the holy ghost. For the blynde man could not go vnto hym, vntesse he had
 ben led and guided by holy scripture, which we ought in no wise to despise, al-
 though it be ministered by mā. The Apostles, and preachers of the ghospell,
 do happily call a blynde mā, when they call him at the cōmaundement of Iesu.
 But nowe adayes they call without his cōmaundement, not vnto him, but to
 & aydes of humayne Philosophye or heathen learning, to the obseruacyon of
 Moyses law, & to & comodities & pleasures of this present lyfe. Assuredly these
 callers make the blynde, more blynde then he was before. But the Apostles
 obeying theyr maysters cōmaundement, called this man vnto Iesu, and so
 true is it, & they dyd not crie, & brable agaynst him, as the people did, that they
 put hym (hauing good hope already) in more hope and comforte, saying: Be
 of good chere, acyle, Iesu calleth thee. The blynde man conceyued so great
 hope herewith, that he cast awaye his cloke whiche defended hym agaynst the
 cold weather, and skyped out of the place where he sate, and came to Iesu.
 Here wyll I stave the a lytle whyle, good reader, because thou mayest marke
 the greates readynesse of mynde, and feruent courage of this blynde begget.
 Howe ofte arte & called vnto Iesu? & doest neither caste awaye thy cloke or
 mātel, nor skyp out of thy dēse of misery, nor run vnto hym & calleth thee, but
 tournest thy backe, but lingerest fro day to day, but callest doubtes, but findest
 caullaciōs and fained excuses, but warest luskyshe in thy sylthe, and darke-
 k.ii. nesse,

And they
called the
blynde say-
ing.

And he
threw away
his cloke.

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nesse, and haddest rather aske an almes of the worlde in a foule beggerly cloke
 then receyue light of Iesus, wherein is conteyned the summe of all felicitie:
 What a goodly and fayre besture is the garment of innocencie, and cleane
 lyfe: What a foule mantell hath he þe is clothed with lechery, with couctous-
 nesse, with excesse and ambition: Howe vile and wretched a begger is he, whose
 for a small and cozypoll commoditie croucheth and kneleth vnto this worlde:
 Howe myserablye blynde is he, that neyther knoweth himselfe, nor almightye
 God his maker: As ofte as thou arte called from this miserable wretched-
 nesse vnto Iesus, either when thou readest the gospell, or hearest the same
 preached, or els whā thou art drawen by a certayne secrete inspiration of the
 holy ghoste, why doeste thou not then (all thynges layde aparte, that are
 wounde to let and hinder a man to attayne so great felicitie) leape vp vnto the
 hope of a better life: Why runnest thou not with mooste sure saythe vnto
 Iesus, whiche onely is able to geue the light, and wyl geue it to al men: Ies^s
 cometh vnto the: he calleth the: and doest thou again for thy part grutche to
 mete hym: Thou pynest and wyddoest away euen tyl thy dyng day in thy
 darkenesse: but thou shalt not euer haue Iesus passyng by the. Certes after
 death he calleth no manne to saluacion, but to iudgement. When he passeth
 by here in this worlde, he heareth him that cryeth, haue mercy vpon me: here
 he standeth still, here he calleth, here he giueth light. This begger hath made
 the ashamed of thy slouthfulnesse, vnto whom the Lord, when he was cūien
 vnto him sayd. What ayleth the to crye: what wilt thou haue me to do vnto
 the: what knewe not Iesus why he cryed: knew not he what he shoulde doe:
 That is not so: but all this was done for our instruction. Many beleued
 that this blynde man looked for an almes of the lord, because he was a beg-
 ger. For so nowe a dayes many crye vnto Iesus: Lorde haue mercy vpon
 me. And being demaunded what they sue for, what they desyre to haue, one
 sayth, graunt that I maye be riche: an other, that I maye gette an office: this
 man that I maye haue a wyfe with a good dowrye: an other geue me bodilye
 strengthe: geue me long lyfe: or graunt that I may be auenged on my enemy.
 But these thinges Iesus many times taketh awaye from his frendes, because
 it so behoueth for their saluacion. The euangelike begger desired none of all
 these thinges. For he knew right wel what ought to be desired of Iesu. There-
 fore let vs both heare and folowe hym: Rabbone sayeth he, (that is as muche
 to saye, as my maister) make me to see. For being careles for all other
 thynges, he desired nothing els but light, wherby he might see God and his
 sonne Iesus, whom to knowe is euerlasting lyfe: For in scripture to knowe
 God, is nothing els but to see God. O very Enangelike and christia prayer.
 How fewe wordes hath it: but how great faith: Doubtles this is that short
 prayer whiche pearceth the heauens. Therefore Iesus answered: So thy way,
 thy faith hath purchased the helth. He is not byanby a mā vndoyn, and cast a-
 waye, which seeth not a whit with bodily yes: but whoso seeth nothing at
 all with the yes of his soule, the same cannot be saued. To haue recovered
 these yes is life euerlasting. Heare this saying thou pharisaicall fellow who-
 soeuer thou be, that sayest: I ascribe my safety to myne oft fastynges, to my
 long prayers, to myne almesdebes and my sacrifices: and for that cause thou
 cryest not with the begger, haue mercy on me: but sayest, geue me the reward
 due vnto my deseruinges. Now Iesus doth contraryly ascribe saluacion vn-
 to sayth, and not vnto wykes.

The blind
 sayeth vnto
 hym, &c.

The blinde man streight wayes recovered his sighte, not because he desired it, but for that he beleued. And being commaunded to go his waye, he folowed Iesus. Lighte is geuen the feely: thy blindnes is taken awaye for naught. Afterward thou art left to thyne owne arbitrement whether thou wilt vse the gift of god aright or no. Thou art not compelled to folow: thou hast onely power geuen the to see Iesus: go now whither thou wilt, but at thyne owne auenture. What did that blessed blinde man? He returned not backe agayne to his beggerly cloke, or mantel: he returned not to his olde beggerie, but forgote all these thinges, and folowed Iesus in the waye. It availeth but litle to haue knownen Iesus, vntlesse thou do thy deuoye to folow him whom thou seest. Iesus goeth straght to the crosse, hither must thou folow him, after þu hast once recovered thy sight again. As long as thou art blind, thou mayest crye: Iesu haue mercye vpon me: but thou canst not folow him this way, before thine eye sight be restoyed. For who would folow him that willingly geueth his soule to death, vntlesse he saw by fayth, that worldly reproche were the waye to euerclasting glory: that bodily tormentes, and afflictions, were the waye to euerclasting ioyes: that death were the way to lyfe eternall. These thinges the quicke sighted of this world, see not perfectly, who do not onely with all they: ypen loke after rule, riches, honoures, pleasures, and long life: but also endeuoye themselves to get the same by vntuseful meanes, as by counsayling before with Astronomiers, Soothsayers, Inchaunters, or Necromancers. These thinges, I saye, they onely see whiche beleue the doctrine of the gospel, and haue sure truste that they shall receyue and enioye the reward promised in the same.

¶ The xi. Chapter.

¶ And when they came nio to Ierusalem vnto Bethphage, and Bethan, besides mounte Oliuete, he sendeth for the two of his disciples, and sayth vnto them: Go your waye into the towne that is ouer against you, and as soon as ye be entred into yt, ye shall finde a coltre bound, whereon neuer man sitteth, letse him, and bring him hither. And if any man saye vnto you, why doe ye so? say ye, that the lord hath neede of him, and straight way he will send him hither. And they went their way, and found the coltre tyed by the doore without in a place where two wayes met. And they letse him. And diuers of them that were there, sayd vnto them, what doe ye leuening the coltre? And they sayde vnto them euen as Iesus had commaunded. And they let them go. And they broughte the coltre to Iesus, and cast they: garmentes on him. And he sat vpon him. And many spred they: garmentes in the waye, other our downe braunches of the trees and streatth them in the waye. And they that went before, and they that folowed, cryed saying: Hosanna. Blessed is he that cometh in the name of the lord. Blessed be the kingdome, that cometh in the name of him, that is Lorde of our father Dauid, Hosanna in the highest.

The terte.



¶ That thing was not yet brought in the mindes of the disciples, which Iesus expressed and set out by a figure, in þe blind man. They yet saw not perfectly with they: inward eyes, how happy is the death of those that folow Christes deathe. They yet dreamed vpon this worldly kingdome. The lord therfore, because he woulde the better faste this in they: mindes, how such as will folow him, ought in no wise to desire the kingdome of this world. Shewed them a

spectacle, wherby he decided and laughed to skorne all worldly pape & glo-

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ye, as a thing that lasteth but for a season, and soone shall perish: yet by the same he playnely declared, that he could haue commanded whomsoever he would, to doe what it had pleased him, saue that his will and pleasure was rather to obey the will of the heauenly father. Finally he would haue all menne to know howe he was the selfsame person, whome the Jewes awaited for to cumme so many hundred years before, (according to the prophecies and foresayings of the Prophetes) for the saluation of the whole worlde. When therefore he approached, and was nye vnto Hierusalem (for he was by Bethphage, and Bethany, which are two litle townes in the mountayne called mounte Oliuete, from whence a manne might haue sene Ierusalem) he sente oute from thence two of his disciples, geuing them in commaundement to do as foloweth: Go ye, sayth he, into that towne whiche

*So poure
maye into
towne. &c.*

you see yonde directly against you, a by and by as ye be entred in, you shall finde an Asses foale tied at the gate, the which is not yet broken: and where-
upon no mā hath ridden vnto this day: leuse it, and bring it hither vnto me. And if any man aske you the question why you vntie it, say againe: the lord hath neede of this, and straight waies he shall send it hither to me. The disciples went their way as they were bidden, and so came, and found an Asses foale tied before the gate, in a place wheras two wayes met, and leused it. In the meanwhile some of those that stode by, when they sawe straunge men vntie the foale, sayde vnto them: Syrs what meane you? why vntie you the foale? The disciples made no other answer, then the lord commaunded them to make, saying: the Lord hath neede herof. The other notwithstanding it was unknowen vnto them whom they called the Lord, did yet let the foale goe without anye further questioning, or reasoning the matter with them. The disciples after they had vntied it, brought it vnto Iesus. Here I woulde haue the earnestly minded, good reader, that not onely the wordes which Iesus Christ spake, but also whatsoever he did all his life long, was not doen at all auentures, but by the counsaile and wisdom of god, for ourannes erudicion. For there is nothing that hath not in it, either an ensample set out to thentert to moue and stirre vs to vertue, a godly living, or a representation of the olde prophecies, or a fulfilling of the figures, wherewith the lawe did as it had bene, with certayne darke misteries or riddles, signifie Christ: or els a signification of thinges that afterwarde shoulde happen and cum to passe. And wheras the mysticall sence of euery thing is diligently to be searched out, yet the moze he approached vnto the time of his death, when the businesse of oure saluacion shoulde chiesly be wrought, the moze holier misteries were all thinges full of. For nowe was y^e tyme at hand, the which he greatly thirsting, and desiring all mennes saluacion, spake of before, saying: when I shalbe lifted vp from the earth, I will draw all thinges vnto me. For there was not rōume ynoughe in Iewry for his charitie: And there the fruite of the gospel did not counteruaile the labour and diligence of the tiller. For this cause Christ sent for the wild, and vnbroken asses foale, wherupon no man had spitten before. This foale signifieth the Gentiles, who neyther obeyed the law of nature, nor were vnder Moyses lawes. For vpon the Asses, that is to saye, the Synagoges backe, both Moyses, & the prophetes had ridden. Certayne of the new disciples are now sent out to call y^e Gentiles, who call them not to Moyses, but to Iesus.

Here

Here woulde there not lacke some whiche would brable and speake agaynst them and saye: What do you: why vntie you the foale? For this foale had both man, and also vncertayne Maysters, and was tyed, and rode where two wayes met. Whoso is not obedient vnto goddes commaundementes, hath as manie maisters, as he hath vices that he scructh & is subdued vnto: and is so tyed, that he hath no house, but standeth in sight where two wayes mete, readye for euery manne that wyl take hym. But when Iesu calleth, no man hath power to resiste. The Jewes cryed, and sayde: This saluation is oures by promise. Why then are the Heathen Idolatours loyned with vs: vnto them aunswere was made: he that is the Lorde of al, hath nede of suche foales. He is nowe wery with labouryng in bayne among the Jewes, and desyret to resse hym vpon the vnbroken foale. That this foale is vnbroken, doeth not displease hym, so there lacke not obedience of fapth. A newe tyder hath nede of a newe beaste to ryde vpon.

The disciples who as yet wat not what the matter meaneth, do neuer the lesse with their diligent ministerie, helpe saythe & further the matter. They couer y^e foale wth their matels, because he should not ride vpō his bare backe. And cense
their garmē
tes on ym. O, whosoener thou be that art a preacher, & teacher of the gospel, folowe this diligence of the disciples: whersoener y^e shalt see an vnbroken Asses foale tyed where two wayes mete, ygnorant of the law of the gospel, & subiect to many vices, but for foly, and simplicitie, rather thē of any malice or obstinate cruel-nesse: and suche a one as wyl obey y^e a man leade it awayne, loke thou vntie it and byng it vnto Iesu. Caste vpon it the mantell of holysome doctrine: and then Iesus the Lorde of all, wyl bouchefafe to ryde vpon his backe.

Folow thou also the diligence of the other, who agaynst that Christe shoulde ryde forth, couered the way with their garmentes, that is, with ensample of theuagelike and Christian godlynesse. Many there were also whiche decked the way with boughes, cut downe from trees, especially from the Palme trees whiche beare the figure of virgins, and Martyrs. Iesus the Lorde of all thought it a royall thyng to ryde through suche a waye vpon suche a beaste.

Nowe stape a lytle whyle, good reader, and compare me with this spectacle, or sight, one of those that were chiefe amonges the Jewish priestes: and fyrst of all regarde what manour of personage is he, and howe great whiche rydeth vpon the Asses foale. It is the sonne of God, vnto whome the father hath geuen all power in heaue, and in earth. It is the fauour and gouernour of the whole worlde. It is the authour, Lorde, and kpng, of all thynges that are created and made: a priest for euer after the order of Melchisedech, who with a becke was able to do whatsoener he would: whose maiestie all the orders of Kingels do adore and worship: who sitteth on the right hande of the father almightie. With his dignitie compare me a bishop of one tēple, whiche hath bought y^e priesthode or prelacie lastyng but for one yere of a wicked and Heathē kpng, for a filthie summe of money. Compare the bare heade of Iesu, with his tyare or myter, all glysteryng and shynyng with golde, and pycious stones. Compare that sobye, and mylde countenance of Iesu, with his face puffed vp with pryde: with his grym forheade, with his frowning browes, with his stately lobe. with his contentious or vncharitable mouth. Compare the bare handes of Iesu, with his fyngers laden with ringes, and pycious stones. Compare the couerle, and homly garment of Iesu, with his trage-

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The Byshop
of Rouen
pompe is co-
uerthly describ-
ed.

call or making apparayle, who weareth nothing couer the clothe of golde, or purple sylke. Compare the disciples mantels, with his golden sadles, with his conueyng clothes of crymalyne sylke, with his silver styppes, but ouer golde. Compare this commune Asses foale that caried Iesu, with so manye hyles trapped with sylke, and clothe of golde, with so many royall courcers and great hoxes, with so manye halstrapes of great pyrr, with so many wagons, with so many chariottes, with so many chayres of estate prepared to carry one man. Compare me the fewe, and pooze symple disciples of Iesu, with þe solempne pompe, passyng the pompe of any worldly prynce, of suche as go before the Byshop of his hensemen, of Trumpettes of sundry tunes, of suche as enuyron and garde his personage, of the bende of hoxemen, and footemen: among whome as euery of them is molte proude, hys mynded and statelye, so is the same next the byshoppes owne proper person, and in greatest fauoure and conceypte with hym. Compare the ioyfull crynges of the chyldren that went before, and folowed Iesu, who inspyred with the holy ghost, song this saying taken out of the prophets of Dauid: Hosanna, that is to say, make vs safe. Blessed is he that cummeth in the name of the Lord: Blessed be the kyngdome of our father Dauid that cummeth. Hosanna in the highest. Compare, I saye, these ioyfull crynges with the vngostlye acclamacions, wherewith the multitude of flatterers cry vpon an vngacious Jewish byshop, sayinge God sende the moste holy father in God, long lyfe. God graunt hys hyghelle priest the victorie. I praye god that the moste blessed and chiefe prelate of religion may raygne in prosperitie. How muche Iesus desiethe suche byshops, this one thing plainly declarerh, because he commaunded all that coloured a stately priesthode, with the temple therof, vterly to be abolished & destroyed. For these be they by whome even now in our dayes, Iesus (who will be the onely head of priesthode) is slayn in his members. He seeketh for those ministers that maye bring vnto hym the Wffe, that may couer the foale with theyr mantels, that maye strowe the waye with balme boughes, and with godly acclamacions and crynges, knowleage that the kyngdom of the gospell promysed of the prophets, is come and presente. Neither geneth he any care to the Phariseis muttering agaynst hym, and not contented with these ioyfull crynges of the people: but sayth that the very stones shall soner crye out, then goddes glory be concealed.

The terte,

¶ And the lorde entred into Hierusalem: and into the temple. And when he had toke round about vpon all thynges, and nothynge euenlyde was comyng, he went out vnto Bethanie with the twelue. And on the morow when they were come out from Bethanie, he hungered. And wha he had spied a figge tree & fardes of hauyng leaues, he came to see yf he might fynde any thyng thereon. And when he came to it, he found nothing but leaues, for the tyme of figges was not yet. And Iesus answered, and sayde vnto the figge tree: henceforth neuer man eate fruit of thee hereafter whyle þe world standerh. And his disciples heard it. With suche a pompe the kyng Iesus entred into the royal cite of Hierusalem, the heauently priest entred into the temple, and there as it was becomyng for a kyng, and priest, taught the people, healed the sycke, made strong the weake and feble, as one blucpyng violent rule in another mannes kyngdome. In the meane whyle the wycked priestes, Phariseis, and headmen of the people treated at the matter: but the symple people eafy to be instructed cryed ioyfully vpon hym.

Iesus

Jesus as though he woulde haue restored the decayed religion of the temple: whiche the phariseis thought that tyme chiefly to flourish, behelde euerie parte therof, diligently vewyng and marking yf anye thyng were done therein, not belemyng the house of god: not because he passed so muche what were done in that temple, whiche he knewe very well. Shoulde within shorte space after be destroyed: but his pleasure was to declare by a cettayne corporall fygure what maner a churche he woulde haue his to be, whiche he buylded of spuely stones. Among these stones it is mere that the christian, bysshop be conuersant and walke, hauing alwaye a diligent eye, and seying that there be nothyng among them, whiche maye despyle the temple dedicated vnto god. The thynges that defile it are ambiciou, filthy gayne, couetousnesse, and falsehode. These abhominacions the Lord Jesus doth not suffer in his temple.

As we when the euening drew nigh, he returned into Bethane, because that in so ritche, and royall a citie, he coulde fynde no place to be harboured in. And nowe the euening was cum. A flower of religion, whiche cannot awaye with the chiefe prelate of al religion. Oh misnamed Hierusalem, whiche blynded with worldly lustes, knoweth not her pacifier. O happye Bethany whiche without the woorkes of the lawe, through the onely obedience of fapth, deserved to haue Jesus to be her guest. When on the nexte daye in the morninge earlye, he returned from Bethany to Hierusalem, as he traueled by the waye, he beganne to waxe hungrye, who in very dede hungered mannes saluacion: and the sweetest bread vnto hym that coulde be, was to redeeme mankynde, accordyng vnto the fathers wyll and determination, albeit he was also, touchyng the nature of manne which he had taken vpon hym, verely pangued with bodely hunger, and felte the grefe thereof as other menne do, by reason of the dyeth of his bodye.

Therefore when he sawe a satre of a figge tree, whiche because it was full of grene leaues, appeared to haue had some fruite: he ran thereunto to se whether it had any thyng to asswage his hunger withal. It is a sore payne when a man is very hungrye, and hath nothyng to cate. But it is a muche greater grieve for one to see those misfartye through their vnbefele, whome he is verely despyous to saue. And when he came vnto the figge tree, and deceiued with the allurement of the leaues, found no fruite thereon, he cursed it, sayng: Neuer man cate fruite of the hereafter whyle the world endureth.

The disciples secretly meruailed betwene themselves why he thus cursed the tree, especially sith the tyme was not yet cum, whē this kynde of tree is wonte to haue fruite. Corporall hunger hath her proper anger: But then angelyke and spiritual hunger, hath a moze sharpe & bytyng restinesse. Christ thoughte euery tatpyng ouer long whereby mannes saluacion was prolonged.

And trees haue due tymes appoynted them of nature, when to bying forth theyr fruite, so that he mite appeare vnrasonable to pray that it might be euen moze barayne, because it brought not forth fruite before due season. Furthermore, for what purpose came Jesus to the figge tree to make downe the fruite yf there had bene anye, sith he knewe tyght well there was none? But this acte whiche in outward apperaunce seemed fonde, and vnrasonable, occasyoned the disciples not onely to be moze attent and take better hede, but also to ensearche the mystery thereof. The Lord Jesus moste hungry and despyous of mannes saluacion: soude frute in the barayne trees, where there

The paraphrase of Erasmus byon

was no hope of fruite, that is to saye, in common women, in Publicans, in Synners, in heathen folkes, in the womanne of Canaan, and in the Samaritanes. Only in the priestes, Scribes, and Phariseis, of whome all menne had conceived greatest hope that in them shoulde be the sweatest fruit of the Shofpell, founde he none at all. They kepte the foztresse of religion: they were continually in the temples: they had knowleage of the lawe, and prophetes: they looked pale with fastinges: they vsed long prayers: they gaut great almes: and besydes this, they robes and byode Philacteries, made a wonderfull shewe, as though they had ben altogether giuen to the studie of vertuouse and godly lyfing. Truly these were the leaues whiche promplyd the worlde truely type fruite, euen befoze due season. But the Loydes intent was to shewe that there is nothyng farther paste all grace, and goodnes, then is vngodlynesse couloured with a counterfayte shewe, or visage of holynes.

This fygge tree deserveth to be curled of Iesus, leasse any manne deceyued with the goodly shew of her leaues, would from hence fozth hope to haue of this soye of people, any sweate fruite of theuangelicke, & Chyrstian charitie.

The text. And they came to Ierusalem: and Iesus went into the temple, and began to calke out the that solde & bought in the temple, and ouerthrew the tables of the moneychaungers, and the stooles of them that solde boues, and would not suffer that any man shoulde carry a vessell throught the temple. And he taught, saying vnto them. It is not wyrtene my house shall be called the house of prayer vnto all nacions. But ye haue made it a denne of theues.

And Iesus to Ierusalem wherein was the morall fygge tree that had bene so long tyme nourished, and dunged in bayne, and yet broughte fozth nothyng els but leaues. And when he was entred into the tēple, he threw agayne another figure, whereby to declare what puritie besmeth the church of the ghospell, and also what cleanness becommeth an hart dedicated vnto the spier of Chyrst.

And he taught the saying. For with a scourge or whyppe of cordes he drave, and whipped out of the temple, the tablement of biers, and sellars, and also ouerthrew the tables of the money chaungers, and the stooles of the doue sellers, and suffered none to carrye anye prophane or buccan vessell throught the temple. And lest he shoulde haue seemed to haue bene angry with them causelesse, he allaged the testimonye of the prophete Esaye: Is it not, sayth he, wyrtten: My house shall be called a house of prayer vnto all nacions, but ye haue made it a denne of theaues, deceitfully doing the same thong therein vnder couloure and pretence of the honoure, and seruice of god, that theaues do to wayfaryng me in theyr iourneys. The Lord cared not greatly for the puritie of that temple, whiche his well wais shoulde be destroyed with the rites and ceremonies therof: but he set fozth vnto vs the notable puritie of the newe temple, wherof himself would be the chief workman and buylder, couertly signyfing with all, how the priestes, scribes, and phariseis, shoulde be worthely deposed from the principallitie of religion, who had so defiled, euen that auncient, and figuratiue religion, with theyr couetousnesse, falsshod, hypocryse, and all kyndes of filchpnesse. Wo neuer reade that euer Iesus was so moued: neuer that he vsed like crueltie. What woulde he nowe do if he sawe his spouselle the church (whiche he was shed with his owne precious bloude, to make her cleane vnto hymself, without any spot, or wyynckle) so to be arayed, polluted, and defiled with all manour of filchpnesse, and that by the very bishops the rulers of the same: Who haue

haue not onely cattell, and pigions to sell, but also all holy thinges, which in very dede, can neyther be bought, nor sold for money. He seeth it vndoubtedly although he winke therat for a season. Neyther shall such persones therfore escape unpunished, because god of his great lenitie and gentlenesse suffereth them, to thend they should repēt, and cum to amendment. The day, the daye shall cum, when that terrible scourge shall be made, to whyppe all those into the fyre of hell that be defilers of the holy temple.

¶ And the scribes and hye priestes heath it, and sought howe to destroy him, for they feared him because al the people muerieled of his doctrine. And when euen was cume, The terte. Jesus went out of the cite. And in the morning as they passed by, they sawe the figge tree, dryed hy by the rootes: and perct remembryd, & sayd vnto him: Agayne beholde the figge tree whiche thou cuttest: is it yett green an age. And Jesus answered, and sayd vnto them: Saue confidence in God.

And that it maye appeare what a great mischiese the courtousnesse of prestes and phariseis is: when the chief of the priestes and scribes, who had the greatest porcion of the gaynes, saw these thinges, they sought a meane how they might destroy Jesus. Oh figge treee barayne, and cursed in dede. They boast and aduaunt themselves for the chiefe pylates of pure religion, & yet, in the name of God, be they soye displeased, that the defilers of the temple are dryen out a doyes. There lacked not in them a wicked minde ready to commit haynous murdye: but they sought occasion how they might safelye accomplishe theyr desire. They alone coulde not finde in theyr hartes to loue that louely and amiable Jesus, who hurt no body, but did all me good. They feared him, onely because the people muerieled at his doctrine, & conceiued an high opinion of him: for the miracles they had seen him worke before. Oh wryong shapen holinesse in them: that were professours of holinesse. For they feared him because al the people. After they had purposed to do so wicked a dede, they were not afrayed least God (vnto whome nothing is vnkowen) would be auenged: and yet stode they in dreade of the people. Why did they not at the least wylle feare Jesus himselfe? They had bothe seen, and hearde tell of the greate numbre of miracles that he wrought, which were an euident testimony that goddes power was presently with him, so ofte as he would himselfe. He that is able to chase away deuils and put them to flighte, can muche easier put them in. He that with the bare worde of his mouthe, rayseth the dead, and callieth the to life againe, can with much lesse difficultie, take awaye the life. If they beleue he is so gracious and mercysfull, that though he be able, yet will he hurt no body: why then go they about to put suche a one to death? If they beleue that he will also do, what he is able to do: why do they not, euen for very feare of punishment and vengeance, refrayne from so wicked a purpose? Doubtlesse this was y vncurable blindenesse of the, who thought in their own conceytes none had wyes, and could haue sene but they. Now when the nighte eylesones appoyched, Jesus, who had bene all the daye in the temple fasting and without meate, departed from Ierusalem.

So ofte forsaketh he the cite, offended with the obstinate vnclesse of the inhabitauntes: so oft cummeth he thither, to lind sum fruite, if it would be in so goodly a shew of leaues. But would to god this cursed fig tree had bene nothing els but barayn, and not brought forth deadly poison. Jesus the time of his death & passion being now at hand, suffered no time to passe awaye

The paraphrase of Erasmus vpon

away fruitlesse. He spent all the day in the temple, and bestowed the night in prayer, and privately animating and encouraging of his disciples. Agayne when early in the morning they returned from Bethany to Hierusalem, and passed by the figge tree, the disciples perceyued how it was withered, euen from the very rootes, to the highest top.

Peter called to remembraunce what Iesus had done the day before, and knewe righte well howe he had cursed the tree, and yet merueyling that it was so bapnly withered in all partes from the very rootes, sayd to the lord: Master: Lo the figge tree that thou cursedst is now withered. Peter merueyled here at, not withstanding he had oft times before seen him do farre greater thinges than this. Surely he had forgotten this lesson, howe there is nothing so harde, that sayth is not able to bring to passe. Of sayth springeth all the fruite of the gospel. And because the Synagoge wanted this sayth, we see how she is cleane withered. The church of the Gentiles blossometh & bryancheth out w many crownes of Martirs, with many precious stones of virgins, with many ensamples of vertue. On the other side, what is further past all grace and goodnesse, more abiect, vile & barayne, then þe Jewes are? Where is the authoritie of the law becom? wher is the meruey: lous shew of religiõ or holynesse? where is the temple? where are the stately Scribes, & Pharisees? Is not the figge tree all withered? Therfore, sayth he, yf ye will blossom and bring forth fruite, put confidence, not in your owne strength but in God.

the text. **¶** Verely I say vnto you, that whosoever shall say vnto this mountayne, remove and cast thy selfe into the sea, & shall not doubt in his heart but shall beleue that those thinges which he sayeth, shall cum to passe, whatsoeuer he sayeth, he shall haue. Therfore I say vnto you, what thinges soeuer ye desire when ye pray, beleue that ye receyue them, & ye shall haue them. And when ye stand and pray, forgive yf ye haue oughte againste anye maner, that your father also which is in heauen, maye forgive you your trespasses.

I assure you of this one thing, yf a man hauing a sure belefe in god, commaunde this figge tree to wither (which thing you merueyle at, now it is done) not onely that shall forthwith cum to passe, but also if he saye vnto this mountayne: Rymd out of thy place, and cast thy selfe into the sea, albe: it is seme a thing very impossible, yet yf he speake the worde nothing doub: ting or mistrusting in his hart, but haue conceyued a sure belefe of mind, that whatsoeuer he say shall in very dede cum to passe, then undoubtedlye whatsoeuer he commaundeth, shall be done. This belefe towardes god, shall cause that ye shal desire nothing of him in vayne. Therfore trust ye on my warrandise, that whatsoeuer ye demaunde of the father not mistrusting but he will graunt you your request, you shall obtayn it, so þ your mindes be free from desire of reuengement: & on condicion, ye desire but what shal be expedient for your soule health. He that distrusteth, obtayneth nothing. For such a one beleueth þ the father either cannot accomplish his desyre: (wheras in dede he is able to do all thinges with a becke) or at the least wile, wil not let him haue what he lawfully asketh: that man also obtayneth not his request, & if he beleue his sayth is a naughty Hamlesse sayth, whoso desireth the father to pardon the trespasses that he hath committed againste his maiestie, wheras he will not againe for his parte release vnto his ch:ristian brother, such offences as his sayd brother had committed againste him. for

foze when ye sette your selues to prayer, forgiue with all your hartes, if any body haue ought offended you. For vnder this condicion shall your father in heauen release you your trespasses. If you will not forgiue your neighbour the fault whiche he hath committed agaynst you, neyther will the father of heauen pardon the offences, wherby ye haue trespassed his goodnesse.

¶ And they came agayne to Ierusalem. And as he walked in the temple, there came to hym the hie priestes, and the Scribes, and elders, and sayde vnto hym: by what authoritie doest thou these thynges? And who gaue the this auctoritie to do these thynges? Iesus answered and sayd vnto them: I will also aske of you a certayne thyng, and answer ye me, and I will tel you by what auctoritie, I do these thynges. The baptisme of Iohn, wherher was it from heauen, or of men? Answer me. And they thought in themselves saying: if we saye from heauen, he will saye: why then dyd ye not beleue hym? But if they had sayde of men: they feared the people. For all men counted Iohn that he was a very prophete. And they answered and said vnto Iesus: we can not tell. And Iesus answered: neyther tell I you, by what auctoritie I do these thynges.

The text.

These thynges done on the wyse, they came againe to Ierusalem, and Iesus, according to his accustomed manoure, went vnto the temple. The presence of Iesus in the temple, is soule health in the churche. Neyther belonieth it suche as are in Chyistles side, to be any where oftener, then in the temple. They be in the temple, whiche entremeddle with those thynges that pertaine to god, and not vnto this worlde.

What maketh a bishop in a cape amōg warriers: what hath he to do in theatres, & is to sape, in stages, & places ordayned for the people to behold sightes and entrecudes in: what maketh he in princes courtes? The phariseis, Scribes, priestes, and elders were by bodily pylfice ofte in the temple: but as touching & spirite, they were a great waye of. Therfoze when the hie priestes opening vnto them the Scribes, and headmen of the people, because the matter shoulde senie to be done by a lawfull counsaile, sawe howe Iesus had all the multitude in the temple, diligētly harkening and listenyng vnto his doctrine and also howe, by reason of his miracles, he raygned and played the kyng, as it had ben in another princes kyngdom (for he droue out marchantmen, and suche as carried vessels through the temple) they went and interrupted him in his preachyng, renewing theyr olde manoure of false rejoyning, & saying: by what authoritie doest thou these thynges? And who hath gyven the lycence thus to do? They were not able to dispyue his doctrine: neyther coulde they denie his miracles, being so many, and so euident with all: nor fynde fault with them, lithe he wrought them all for mannes p̄seruation, and that freely. They sought occasion of authoritie, wherby they mighte haue some quacell agaynst hym. For they would not in any wise that this glory shoulde haue been geuen vnto God: but all theyr whole dyft was, to haue their owne authoritie euerywhere highest esteemed. If Iesus (whome they beleued to be nothyng els but a man) had taken vpon hym goddes authoritie, then would they by any haue made a matter of blasphemy of it. If not, then had there not been to seke a forged matter of sedicion to lape agaynst hym, for that by his owne priuate authoritie, without leaue and lycence of the priestes and elders, he presumed to do suche a thing in the temple. What neded them to moue this question of authoritie: lithe his very dedes declared that all that was done, was done by the myght and power of God: lithe the thyng it selfe playnlye shewed how this was he whom God by his prophetes promised long ago to cumme: lithe the father after his baptisme, declared with his owne voyce,

And as he walked in the temple, &c

that

The paraphrase of Erasmus vpon

that this was his singulartye beloued sonne, whome they shoulde obeie. Howe the authoritie of the priestes, whiche they misused, was good for nothing els but to lette gods gloire. Howebeit they frowarde wilfulnesse, dyd also make muche for the aduancing and setting forth of his power, and goodnesse.

Iesus therefore, because he was not ignorant whereabouts they wente (for what answer he had made, they would haue found faute therewith: and as yet the time was not cum for him to disclose and confesse who he was) Iesus, I saie, auoyded this deceitfull question, with another wise demaunde. On this condicion, sayth he, wyl I make answer vnto your question, yf you wyl answer me firste vnto myne. The baptisme of Iohn, whether was it from heauen, or of men: Shew me this question. Marke howe easlye goddes wyldome shaketh mannes wylnesse, whiche vseth all the crafte and policie that maye be, agaynst it. They hadde hartes replenished with all worldlye subtiltie: they deuised all the gylefull wayes that could be inuented: And yet whyles they made trapnes to entrap hym, they perceyued that there were snares prepared and layed for themselves.

And they
thought in
themselves
oc.

For they thought thus in theyr myndes: If we saie, from heauen, then will he replye: why dyd you not then beleue him, when he bare witnesse of me? If we saie of men, we stande in ieopardie to be assaulted of the people. For Iohn was of very great authoritie among the people, and the memoxye of him was reputed blessed and holy, because no man doubted but he was a prophet in dede. And for this cause, albeit they were proud felowes and of an haunt courage, yet thought they it better to be a litle ashamed, then openly to be repproued, or stoned to death.

Therefore vnto Iesu, who required an answer, they sayde: We cannot tell. Then Iesus paying them home agayne with a lyke answer, sayd vnto them: If you know not to me warde that ye know, neyther wyl I shew you by what authoritie I do these thynges that I do. Compare my dedes with Iohnis, and then waie and ponder with your selues whether it be mete, yf ye doubted not of his authoritie, to doubt of myne.

¶ The xiiij. Chapter.

The text.

¶ And he began to speake vnto them by parables. A certayne man planted a vyneyarde & compassed it about with an hedge, & ordeyned a wynepresse, and builded a toure, and let it out to hire vnto husbande men, and went into a straunge contrey. And when the tyme was cum, he sent to the husbandmen a seruaunt: that he might receyue of the husbande manne of the fruite of the vyneyarde. And they caught him, and beat hym, and sent him awaye againe emptye: and moreover he sent vnto them another seruaunt, and at him they cast stones, and brake his heade, and sent him awaye agayne all so cruell: and agayne he sent another, and hym they kyled, and manye other, beating sum, and kylling sum. And so when he hadde yet but one beloued sonne, he sent hym also at the laste vnto them, saying: they wil feare my sonne. But the husbandmen sayde among themselves: this is the heyre, cum, let vs kyll hym and the inheritaunce shall be ours. And they toke him, and kyled hym, and caste hym out of the vyneyarde.

After



After the priestes, Scribes, and head merline hadde by reason they perceiued the traicte that was made for them auoyded, as well as it woulde be, the inconuenience of this question, the lordc Iesus put forth vnto them, another questio by waye of a ridle or darke parable, whereunto whyles they vnauidently answered, they bothe condemned theyr owne wickednesse, and also graunted that the authoritie (whiche they had hitherto somuch bragged and boasted on) ought wor-

thily to be taken awaye from them, and geuen vnto other. The parable was suchc. A certayne man planted a vineyard, and hedged it round about, lest it should be open for man and beast to runne into: & digged therein a cistene to receiue the newe wyne, and builded also a towre to defende it with all.

When it was in this wyse sufficiently furnished with all necessaryes therunto belonging, he let it out to hie to husbandmen, and anon as he had so done he went into a strange countrey. And when grape time was cum, he sent his seruaunt to the same husbandmen, vnto whome he had let it out, to receiue of them the fruite therof. But they being in a conspiracie, toke the seruaunt, and all to beat hym, and sent hym home agayne emptye. This notwithstanding

þ gentle landlorde sent againe another of his seruauntes. But they now made worse throughe his lenitie and gentlenes, cast stones at him, and brake his head, and sent him likewise awaye agayne all to emptye, without anye fruite, but laden with iniuries. Yet for al that the same moste gentle lordc wote not about in all haste to be auenged, but now the thyrde tyme sente another seruaunt, and him also they slew. Agayne after he had sente diuerse of his ser-

uauntes, one after another, the ende and conclusion was, that eyther they beat them all, or els slew them. He had then left his onely sonne whom he loued tenderly. Therefore because that of his wonderfull gentlenesse, he would proue all the wayes and meanes that myght be to reconcytle them, laste of all he sent hym also vnto them, thynking thus with himselfe: Although they haue despised my seruauntes, yet at the leastwyse they will reuerence this my sonne.

But the malice of the husbandmen conquered all the lordes clemency & goodnesse. When they sawe howe his sonne was cum, then fell they in a conspiracie together, for a more mischieuous purpose. Here now, sayd they, is the heire cum let vs kill hym, and by this meanes the whole herptage shall be ours.

Then sayde they handes on him, & cast him out of the vineyard, & slew him.

What shal therfore the Lordc of the vineyard do? He shall cumme and destroye the husbandmen and let out the vineyard vnto other. Hane ye not red this scripture? The stone whiche the buildercs byd refuse, is become the chiefe stone of the colunne. This is the lordes doing, and it is marauylous in our eyes. They went about also to take hym, and feared the people, for they knew that he had spoken the parable agaynst them, and they lest hym, and went theyr waye.

When the lordc had made an ende of this parable, he asked the priestes, and scribes: What shal therfore the lordc of the vineyard do vnto such husbandmen? They not marking wherunto the parable or similitude tended, so answered the lordc that they gaue sentence directly agaynst themselves. He shall cum, say they, and punishe the husbandmen, and let out the vineyard vnto other more faythfull and trustie persones.

And agayne
he sent an
other, &c.

And so whie
he had yet
but one be-
loued sone.
&c.

But þ hus-
bandmen
saw and
them slues
&c.

The text

The paraphrast of Erasmus vpon

When Ies^s had alowed this answer, he added a testimony out of the psalme, seeking for an interpretation of them who professed the knowledge of the lawe. Haue ye not read, saythe he, this scripture folowynge: The same stone whiche the builders refused, is made the head stone of the corner. This was the lordes doing, and it is miruailous in our eyes. Here awakened they and perceyued how they^r mischieuous purposes were not unknowne vnto Iesus, and vnderstood also that they^r incurable malyce was playnly described by this darke parable. God committed vnto them his people, as a vineyarde diligently furnished with al thynges belonging to the discipline of godlynes to be well husbanded. Then he, as though he had bene in a strange countrey suffered them to doe therewith what them liked. But they husbanded it to they^r owne profyt and commoditie, and nothyng for the lordes behoefe, who ought of ryght to haue receiued the fruite therof. When they wer slacke and negligent in doing of they^r dutie, he warned them therof by diuerse prophetes: but for all that they waxed euery day worse and worse, and at the length were redy to expulse Iesus his sonne out of Ierusalem, and put him to death perswadyng themselves that he being once slayne, they shoulde be the onely lordes and proprietaries of the vineyarde. But contrariwise it was then to cum to passe, that by the moste iuste vengeance and punishment of God (whom they had so many times and ofte despised) the temple, and soueraintie of religion shoulde be taken quite from them, and geuen to the apostles. For afterwarde Iesus (who was by them as a naughty stone, cast out of the building of the Synagoge) was contrary to they^r expectation chosen by the will of God, to be the head corner stone, in the building of the church, that shoulde be builded bothe of the Jewes, and Gentyles: to the intent that he being the middle, and immouable stone, shoulde hold together those two peoples, as it were bothe the walles of the same churche, in one euangelike and christen saythe.

They went
about also
to take him

They vnderstoode the Parable, they knewe the Prophecie, and yet blinded with obdurate malyce would not tourne from they^r wickednesse, but for feare of the people that stode rounde aboute them, went they^r waye from Iesu, entending to byng aboute by pryue trapnes, and subtyltie, what they could not openly doe. Surely there is none so mischeuous a kynde of manslaughter, as that whiche is cloked with a colour of iustice and holynes.

And they sent vnto hym certayne of the Phariseis, and Herodes seruantes to take hym in his wordes. And as soon as they were cumme, they sayde vnto hym: Master, we knowe that thou art true, and carest for no man, for thou considerest not the outward appareance of men, but reachest the waye of God truly. Is it lawfull so per tehyte to

The letter. Caesar or not? ought we to geue, or ought we not to geue? But he vnderstode they^r simulation, & sayd vnto them: Why tempt ye me? Syng me a penny that I maye see it. And they brought it. And he sayth vnto them: whose is this Image, and superscription? And they sayd vnto hym: Caesars. And Ies^s answered, and sayde vnto them: Geue to Caesar the thynges that beloug to Caesar: & to God the thynges which pertaine to God. And they marvelled at him.

Wherfore making as though they themselves had been quiet, and no medlers they set awooke certayne notable wicked personnes of the Phariseis, and the Herodians, whiche dissented in doctryne among them selves, but in hatynge of Iesus agreed all in one. Oh folysh wysdome of this world. They that haue been so oftymes put to the worse, doo oftentimes runne agayn, and assaile hym,

hym, to the intent it may appeare that they are at all sayes vanquished, and in conclusion depart they: waie as vnequal matches to cope or encounter with Goddes wysdom. For now was it tyme that Satan (whose of late assayed the Lorde, but went a way with losse of victorie) should by his garde, and mynsters byng forth all his attyllary and engins agaynst him.

Therefoze they that are let by to playe this parte, goe vnto Iesus, and p^{ro} poune vnto him a captious question, because to seke some occasyon of his woordes, and answeres there vnto, whereby they maye haue hym condemned befoze the myperours deputie. They begyn with a very flatterynge prohemie, as thoughte he could be deceyued with saye woordes, who so ofte tymes declareth howe there is nothyng that he knoweth not. Whaister, say they, we knowe ryght well that thou art a teller of trouthe, and fearest no man, but frankly speakest the trueth without regarde of person. Neyther art thou any whyt moued with the dignitie, or hygh auctoritie of any manne (as many other be that flatter and coueyse fauoure with potentates and great menne) but (meene contemned) thou trewly teachest what god hath commaunded. Therefoze tell vs also we p^{ro}ue the: Is it lawfull for vs to pay tribute vnto themperours: or is it not lawfull. The phariseis helde stilly that the Jewes, beynge a people dedicated vnto god, ought not to be tributories vnto Heathen Emperours, and worshyppers of Idolles.

On the other syde, the herodians defended the myperours right. This deceiptfull prohemie tended hereto, that yf he had gotten sentence for the phariseis, then should he have been accused of the Herodians for an authour of rebellion, or insurreccion agaynst the myperour. Iesus, vnto whom they craft and wylnes was not vnknewen, beynge not contented with them, for that they came not to learne, but to tempt hym, answered: Why doe you tempte me: byng me forth a peny that I maye see it. And by and by it was brought hym. They seruyce was not to seke in makynge of the trapne, whiche came purposely to take him in a tripp. Then looked he on the peny, and sayd: whose is this Image, and superscripcion? They answered: the myperours. What is this? knowe not Iesus (vnto whome nothyng is vnknewen) the Image or title of the myperoure: and did the phariseis and herodians knowe it? Yes verily he knewe it well ynoughe, and that befoze he looked thereon. But he sought an occasyon to make a conuenient answer vnto theyr deceiptfull question. Here was an ensample geuen to declare howe they ought to knowe nothyng of p^{ri}nces affayres, whose duetye it is, for as much as they professe themselves to be Chrystes vicars in earth, to p^{re}ache, and teache heauenly matters.

Now heare an answer worthy to cum out of Chrystes mouthe. Yelde ye, saith he, those thynges that pertaine to the myperour. to the myperour: and those thynges that belong to god, vnto god. He disalloweth not, if s^uche as are dedicated vnto god, giue vnto the myperour, be he neuer so vngodly and wicked a p^{ri}nce, that, whiche is due vnto hym for governynge of the common weale, or what he otherwise violently exacteth (because that losse of money both not make mē vngodly) but he monisheth vs, occasyon seruyng him, of a thyng whiche is moze to the purpose, that is, howe all ought to be yelden to god, that is due vnto god. As yf a piece of coppe had grauen in it a title, and ymage of the myperour. If thou knowest this title, and art content to geue vnto hym his due, howe muche moze then oughtest thou to yelde vnto almighty god (whose

But he was
betwixte
their
contradiction.

And Iesus
answered,
and sayde
vnto them.

The paraphrase of Erasmus vpon

Image euery manne beareth what he ought of dutie to haue. When thou receyuedst Baptisme, Goddes image was printed and grauen in thy soule. Why dost thou then geue it vnto the deuell? Thou glozyest in the name, and tytle of a Chrysitan manne: Why yeldest thou not vnto Chryste, that thou owest hym by reason of thy professyon: All that were there present maruailed at this discrete and wyse aunswere. Two sectes of the Jewes were nowe put to silence with one saying.

The secte. There came also vnto hym the Saducees, whiche saye that there is no resurrection. And they asked hym, saying: Mosester, Moses wrote vnto vs, yf any mannes brother dye, and leaue his wyfe withoute hym, and leaue no chyldren, that his brother should take his wyfe, and raise hye by seed to his brother. There were seuen brethren, and the first took a wyfe and when he dyed, left no seede behynde hym: And the seconde took her, and dyed, neyther lefte he any seede. And the thyrde in lykewyse. And seuen had her. And lefte no seede behynde them: But of all the wyfe open also, in the resurrection therfore, when they shall rise agayne, whose wyfe shall she be of them? for seuen had her to wife. And Iesus answered, and sayde vnto them: Doe ye not therefore erre, because ye vnderstande not the Scriptures, neyther the power of God: for when they shall rise agayne from death, they neyther marrye, nor are married, but are as the angels which are in heauen. As touching the drabe, that they saye agayne haue ye not reade in the booke of Moses, howe in the bush God spake vnto hym, saying: I am the god of Abraham, and the God of Isaac, and the God of Jacob, he is no god of the dead, but the god of the liuing. Ye are therefore greatly deceyued,

Then came the secte of Saducees, who denied the resurrection of bodyes, anouching manne wholly to perishe after deathe. Neither beleued they that there was any spirite or Angell, wherein they dissented in oppnyon from the Pharisees. These grosse felowes had also a capcyous question wherewith to tempte goddes wyfdomme. Iesus dyd then take vpon hym the person of an vnlearned and ignorant person: but that thyng which in hym was lowest, was hygher, and of more excellencye then that whiche in manne is hyghest. They assayed hym on this wyse: Mosester, Moses in the booke entituled deuteronomium, hath left vs this lawe, that yf any married manne dye without issue, his next brother in age should marry the wydow, and of her beget chylde byen to beate the dead mans name. And yf he deceasse without chylde byen to, then the next vnto hym should succede in his place or roome.

There were
seuen bye-
children,

It chaunced that of seuen brethren the eldeſt married a wyfe: he dyed without issue: Then came the next brother in age, accordyng to the prescription of the lawe, and married the wydow: and he veyng lyke wyse departed without chylde byen, the thyrde brother succeeded: and after hym all the other by course, vnto the seuenthe, and last manne. Eche of them one after another, married her, and eche of them deceassed without issue. At the length the woman also dyed herself. Therefore when the tyme of resurrection shall cumme, and the seuen brethren, and the woman shall rise, which of them all shall challenge her for his wyfe: for in her lyfe tyme she was lyke wyse married vnto them all seuen. The Saducees thought they woulde by thynconuenience that they inferred of this case, make the resurrection of the dead to appeare a very sonde thyng, and disagreeable to reason: specially yf there shoulde then rise strife and debate among the brethren for the wyfe, whiche was common vnto them all. Iesus grutchted not to teache those grosse felowes, saying: Doe the not thys questyon playnly declare that you be in a wrong belefe, and altogether out of the waye, for asmuche as ye neyther vnderstand the Scriptures, nor yet perceyue the power of almyghty God: The scripture is spiritual; and God who
made

made manne of naught, canne rayse hym agayne at his pleasure, from death to lyfe. He wyll not onely make the deade alivē agayne, but also rewardē them with lyfe everlastyng.

Some wedlocke was invented among manne for this purpose, because the thyng (I meane mankynde) whiche of it selfe, and of our propre nature cōtyneth not for ever, myght by procreacion and encreasyng of the woorld, be multiplied, preserved and continued. But whereas manne neyther dye, nor be borne after the common courte of the woorld, what nedeth there any matrymonye? For after the resurrection of the dead, neyther shall any manne mary nor any manne geve his daughter in matryage to an other: but as the angels of god in heauen, because there is among them no mortalitye, knowe not the blye of matrimony: so shall they that shall be raysed in the generall resurrection, be made lyke unto the aungells, theyr bodys beyng all spyrityuall and immortall. Furthermore why do you thynke it disagreable to reason to beleue that the dead shall aryse agayne? Have ye not redde in holy scripture (the auctorytie wherof is counted among you holy, and inviolable) what god sayed when he spake unto Moses out of the bushe? I am, sayed he, the god of Abraham, the god of Isaac, and the god of Jacob, they were then dead, and yet both he call himselfe theyr god. Therefore euen the dead do verily lyue because their soules remaine styll alivē.

For when they that are rayse agayne

And if it be so that theyr soules remaine, what great maysterpe is it then for God to call them agayne into theyr olde bodys, wherein they dwelt before? But yf the dead be utterly perished, so that nether bodye nor soule remaineth alivē, then standeth it not with reason, that he is called the God of the dead. As no man gloryeth that he is a kynge of those that are not, so is God the God of the liuyng, and not of the deade. Wherfore you Saduceis are sore deceyued, imagynyng that there shall be nothyng in the lyfe to cum, otherwyse then you see in this present lyfe. Those thynges no doubt haue a moze true and blessed beyng whiche are not vnder mans corporall sight, then those whiche are seene with bodily eyes. Ther is nothyng that moze truly is, then god, and yet he is not seene, but felte or perceyued.

ye are that
sore great-
ly deceyued.

¶ And when there came one of the Scribes, and hearde them dysputyng together, and perceyued that he had answered them well, he asked hym: whiche is the fynde of all the commaundementes? Iesus answered hym: The fynde of all the commaundementes is: Heare O Israel: The Lord our God is lord only, and thou shalt love the lord thy God, with all thy harte, and with all thy soule, and with all thy mynde, and with all thy strength. This is the fynde commaundement. And the second is like vnto this: Thou shalt love thy neighbor as thy selfe. There is none other commaundement greater then these. And the Scribe sayde vnto hym: Well sayest thou, for there is one God, and there is none but he. And so love hym with all the harte, and with all the mynde, and with all the soule, and with all the strength, and so love a manne his neighbor as hym selfe, is a greater thyng, then all burnt offerynges, and sacrifices. And when Iesus sawe that he answered discretely, he sayde vnto hym: Thou art not farre from the kyngdome of God. And no man afterwarth asked of hym any question.

The terte.

¶ Yet for all this these wicked felowes made not an ende to tēpte Christ. After the Saduceis came the Pharyseis, and the Scribes, who were entourage to take hym in hand, bycause he hit the Saduceis in the teethe with ignorance of the law. For the Scribes and the Pharyseis auant them selves moze then other, for the great knowledge they pretende to haue in y same; and dissenting in opinion from the Saduceis, do beleue there are angles, and spirites: and

The paraphrase of Erasmus upon

that mens soules remayne alivie after the bodyes be dead: and finally that the dead shall rise agayne. These fellows being right glad that the Saducees were put to a foyle and blanchèd, and that Iesus had answered to theyr mindes, dyd lyke learned men, propounè and putte forth vnto hym by one of the scribes, set vp for the names to playe this parte, a notable question out of the mooste inward misteries of the law. They asked hym what was the chiefe, and greatest commaundement in the whole lawe: Iesus straightwayes answered them out of the booke entituled Deuteronomium, where as it is written on this wyse: Heare O Israel the lord thy God is one god, and thou shalt loue the lord thy God with all thy harte, and with all thy soule, and with all thy mynde, and with all thy strength. This is the chiefe and greatest commaundement: next vnto this, is that that foloweth: Thou shalt loue thy neybour none other wise then thyself. There is no other commaundement greater the these two, because they compasse the summe and effect of the whole law. Whē the Scribe heard him saye so, he sayde agayne: Thou hast well & truly answered how there is one God, and none other but he, and that to loue him with all the harte, and with all the vnderstandyng, and with all the soule, and with all the strength, is a thyng whiche passeth all burnt offerynges, and other sacrifices. Iesus perceyving that he had ryght discretly answered, sayd vnto him: Thou arte not far from the kyngdom of God. For the euangelike godlynes standeth not in sacrifices of beastes, but in cleannes of spirite. He is not farre from this meanyng, whoso preferreth that commaundement whiche is spiritual simple or playne, before all other preceptes, whiche be rather figures and tokens of true godlines, then the thyng self. But the comon sorte of the Jewes beleue vtruly that the chiefe part of vertue and godly luyng, standeth in visibill thynges, as in washynges, in keepyng of the sabboth daye, in choyce of meates, in offered gites, in sacrifices, in holy dayes, in fastynges, and in long prayers. Whoso do all his harte loueth god, for gods self (the which can neuer be lored wrough) and his neybour for goddes sake: thesame hath made sufficient sacrifice. After that Iesu had thus with his wisdom every where confounded and overrun them, than ceased they to tempte hym, lest they should haue departed with greater shame, if they had been styl reproued in the presence of the people. They counted Iesus for an ignorant person, and auainted and set out themselves among the simple & vlearned people, what with theyr magnifike and hye titles, and what with theyr tragical and masking apparel, as though they had been almost god almighties peeres. Howbeit the euangelike and godly wyldom, standeth not in the multitude of sciences, but in purenesse of spirite. As Iesus was reputed among the Scribes, Phariseis, priestes, and head me of the people, so afterwarde were the apostles taken for rude and ignorant persons among the Philosophers, rulers, and princes.

He asked
hym to whiche
is the first.

And no man
saith that
hath aske
hym any
question.

The text.

And Iesus answered, and sayde, teachyng in the temple: Howe saye the Scribes that Christ is the sonne of Dauid? For Dauid himself inspired with the holy ghost, sayeth: The lord sayde to my lord, sit on my ryght hande, till I make thine enemyes thy fote stooles. Dauid hymselfe calleth hym lord, and howe is he then his sonne? and muche people hearde hym gladly.

But although the Scribes and Phariseis ceased to tempte Iesus, yet ceased not he to trache them. For when he had propounded vnto them being assembled altogether, a question, and asked whose sonne was Messias whome they waityd for, and they had answered againe out of the Prophetes, the sone
of

of Dauid: he moued a doubt that none of them all could asseyle, saying: how standeth it that Heliass is the sonne of Dauid, since Dauid himselfe inspired with the holy ghost, spaketh in the Psalm as foloweth: The lord sayde vnto my lord, sitte on my ryght hand, till I make thyne enemyes thy footstole. Such thankes of the progenitours is greater then is thankes of the offspring and newnes, by what reason then dothe Dauid call hym, who shall be borne of his seede, his lord? It is a lyke thyng as though the father would call the sonne Lord. The Scribes, and the Phariseis, who had in them the spirite of the flesh, as yet vnderstode not this mystery. Dauid inspired with the holy ghost, sawe in Christ, whome was not then borne, a thyng farre aboue the nature of manne, where as himselfe was nothyng els but a man. shewe when the Scribes, and Phariseis helde theyr peace, and could make no answer hereunto, the moste parte of the people fauoured Iesu, and had a great desire to heare hym dispute and reason the matter.

¶ And he sayde vnto them in his doctrine: beware of the Scribes which loue to goe in long clothynge, and loue salutations in the market place, & the chiefe seate in the synagogues, and the vppermost toymes at feastes, which drinke wyndes houles, and vse

home saye
the Scribes
p. lxxxiii.

The text.

wherefore Iesus perceiuing them to be curable: and knowing also how the pharisees, Scribes and Phariseis of a purposed malice, persecuted in theyr ungracious purpose, began openly to disclose theyr naughtynesse in thaudivence of the people, not because to backbite and slander them: but he toke from them the visage of couterfeite vertue & holynesse, lest they shoulde fro thenceforth any more deceyue the people. For nowe the time required that he should so do. Wherefore puttyng toge the and preaching vnto them his owne doctrine, that is to say, a francke doctrine, and suche a one as flattereth a couterfanour with no man, he sayde: beware leaste the royall shew of the Scribes, & Phariseis deceyue you. They study not your soules health, but theyr owne glozve. For they couet to go in long robes doune to the ancle, to the intent they maye appeare to be men of great perfection: and they seke after salutations in the market place, and the preferment of the chiefe seate in assemblies: and in at feastes, and bankets the first place or vppermost coume of the table. They vse also long prayers, because they maye seeme holier then other. And by reason of sonche coloured holynesse they crepe into the fauoure of blessed and godlye wydowes, but simple withall: whiche for diuers causes are apte to be deceyued, eyther because of the weaknes of theyr sex and kynde, or for that they be wydowes, and lacke husbundes to defende them, or els because they be ryche and wealthie. To the end they of theyr owne swynge, vnder pretence to be their patrones, and defendours, and with theyr couterfayte holynesse deuour by theyr houses. But so litle shall this theyr hypocrysy profite them, that they shall be more greuouslyer damned of god, for so muche as they couered their naughtynesse with a coloure of holy and vertuous luyng. Therefore take ye good hede of those, leaste ye be deceyued.

And he said
vnto them.

Whiche be,
your wy-
ndes hou-
les, &c

These shall
receiue grea-
ter dam-
nation.

¶ And when Iesus came ouer agaynst the treasury, he behelde howe the people put money into the treasury, and many that were ryche, cast in muche. And there came a certayne poore wydowe, and she threwe in two mites, whiche make a farthing. And he called vnto him his disciples, and sayeth vnto them: Verily I say vnto you, that this poore wydowe hath cast more in, then all they whiche haue cast in to the treasury: for they all haue cast in of their superfluous, but she of her povertie haue cast in all that she had, euen all her luyng.

The text.

The paraphrase of Erasmus upon

These things done, Iesus went into that parte of y^e temple whete the treasury was, wherein the offered gyftes were kepte, and sitting directly against it, behelde those that made their oblation, and cast in gyftes. And many rich folkes cast in great gyftes, whom the priestes woulde therefore shoulde be counted as it were more holier then other, measuring their godlines, after the rate and measure of the gyfte that they offered.

And manpe
that were
riche cast in
much,

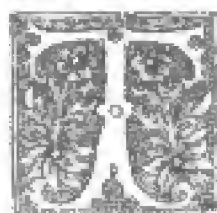
In the meane season there came also a certayne pooze wydowe, and threwe in two little peces of copae, whiche made a feryng. There was none among them all that preferred not those ryche folkes before this pooze woman. But Iesus iudgement saith differeth from the iudgement of the Scribes, and Phariseis, the whiche thyng he woulde not haue his disciples ignorant of. I tell you, sayeth he, for a certayntie, this widowe, be she neuer so pooze, hath geuen more to the treasury, then all the other, which seeme to haue geuen most laushely. For the other gaue of their abundaunt superfluitie. They gaue muche, howbeit they reserved more to themselves. But this woman of her litle pooze substance, hath geuen all together, reseruing nothyng vnto her selfe. For God doeth not esteeme the gyfte after the measure and valur of the thyng that is geuen, but after thaffection & mynde of the geuer. Iesus is pleased with suche a wydowe, and dayneth to be her spouse and comforter. The Synagoge like a proude housewyfe boasteth and craketh vpon the riches of her rightousnes: she boasteth vpo her riche ornaments of good workes: She gloryeth in her husbnde Moses, vnto whom she was neuer obedient: She auanteth herselfe, because the prophetes were her sonnes, whome she eyther slewe with wicked murder, or at the least wyse persecuted. She hath cure in her mouth, the lordes temple, the lawe of God, the Patriarkes, Abraham, Isaac, Jacob, and Israel. She goeth wyth her garde of priestes, Scribes, and Phariseis. But the churche like a pooze wydowe hath nothing to boast vpon. She knowledgeth lacke of good workes: and yet that litle that she hath, she wholy dedicateth and offereth vnto God. Nowe what can be poozer then suche a wydowe, as leaueth herselfe nothyng at all? She knowledgeth not Moses to be her husband, because she knoweth not circumcision: because she abhorreth the sacrifices of bestes, beeyng contented wholly to haue offered by her selfe vnto almyghtie God. The Lorde her spouse, inasmuche as he hath forsaken the yearth, and is returned into heauen, seemeth to haue forsaken his wydowe: whiche nowe like a woman destitute of al succour, is spoyled, banished, imprisoned, afflicted, and oppressed bothe of the Iewes and Gentyles. She heareth dayly: where is thy spouse? It semeth that she wyll starue for hunger, whiche hauing so small substance, hath cleane forgone that litle she had, and left herselfe nothyng. It semeth she wyll dye shortly wth reproche of baraines, whiche hath lost her husband. But this widow whiche after the iudgement of the world is past al heape, & vtterly vndone, the prophete Esai comforteth on this wyse: Be thou glad thou barayne that byngest furth no fruit: beake furth and cry thou y^e trauellest not: for the desolate hath many mo chyldren then she that hath an husband. Do not we fe that this prophete is fulfilled: The synagoge is hongry, and dyeth. The churche is increased and spred abroad, triumphing in Martyrs, flourishing in virgins, and reioysing in so many thousandes of Confessours. She hath

not one farthyng of her owne proper riches: but of her spouses riches, she hath tried golde, fine and pure: she hath precious stones inestimable. For throughe sincere and pure faith towards her riche spouse, whatsoever he hath, she hath the same. The synagoge, albeit she seemed to geue muche vnto God, yet byd she reserve more vnto her selfe then was sufficient.

Wylt thou see the Synagoge geuyng her gifter: heere the Pharisey prayng: I thanke the Lord, saith he, that I am not such a one as other men be, Howe marke me how muche he referreth vnto himselfe when he sayth: I fast twyse in the weke. I geue the tenth parte of all my goodes vnto poore people. On the other syde, marke me the fashion of the wydow. She knoweth her best, she daureth not once lift vp her yeg to heauen warde, she doth nothyng but cry: God be mercifull vnto me a sinner. The Synagoge, whyles she craketh vpon her owne iustice hath neyther any of her owne, nor yet gods iustice. The churche whyles she renounceth and putteth awaye from her all gloze of righteousness, & knowledgeth her owne vnrightheousnes: is enriched with the iustice and rightheousnes of her spouse.

The xiii. Chapter.

¶ And as he went out of the temple, one of the disciples sayed vnto him: Master, see the stee, what stones and what buyldinges are here. And Iesus answered, and sayed vnto hym: Seest thou these great buyldinges? There shall not be left one stone vpon another, that shall not be throwen downe. And as he sat on mount Olpyete ouer agaynst the temple, Peter, and James, and John, and Andrey, asked him secretly: tell vs, when shall these thynges be? And what is the signe when all these thynges shalbe fulfilled? And Iesus answered them, and began to saye: take heede lest any man deceyue you, for many shall come in my name, sayng: I am Christ, and shall deceyue many.



Here was nothyng in the temple that pleased Iesus, save the poore wydow only, in the whiche temple there was nothyng els, but countersayte deuotion, and fained holynes. Let vs also, who professe our selues to be the disciples of Iesu, departe out of the Jewische temple. Let vs set asyde al trust of carnall workes, and embrace the ryghtheousnes of the euangelike and christian faith.

Therefore our saviour departed thence to bulde an other temple, whiche should be holy and spirituall in dede: and of buyldyng so substanciall, sure, and strong, that the very gates of hell should neuer be able to preuaile agaynst it. When he was gone out, one of his disciples sayed vnto him: Master, beholde howe great and howe are the stones of this temple, and what a strong building is here: couertly meaning that it was a stronger piece of worke, then that it coulde by processe of tyme fall in decaye or ruine. Wh Jewische iyes. They outwardly maruailed at stones couched and heaped together by many hande, as though he Iesus had bene delited with suche a buyldyng. Iesus answered againe: Seest thou this greate and curious edifice? There shall a time cum when there shall not one stone remayne vpon another withtrowen downe: muche lesse then shall the same buyldyng continue for euer. Howe Iesus lotheth, and contemnet h all that euer is seen with bodily e yegs for the great desyre he hath of his ghostly and spiritual temple. As he sat in that part of mount Olpyete (where he chose his lodging for that nyght) from whence the temple of Jerusalem myght be seene, the disciples called againe to they: remembraunce his wordes, wherby he had tolde before how it shoulde

One of his
disciples
sayed vnto
him.

And as he
sat on mount
Olpyete.

The paraphrase of Erasmus vpon

cumme to passe, that the sayd temple shoulde be destroyed bothe wyche and stone, euen from the very foundation. For they supposed that the kingdome of god, wherupon they ceased not as yet to dreame, shoulde cum immediatly after the destruction thereof. Therfore sower of them, that is to wete, Peter, James, John, and Andrew went pryncely vnto hym as he there sate, to the intent that lyke as he had shewed vnto a fewe persons apart, the misterie of his transfiguration, so shoulde he lykwyse disclose vnto them, beeyng but a fewe, all the secretes concerning the tyme when his kingdome shoulde cumme and begin: whiche thing he would not perhappes open vnto all the other. And for this cause they sayed vnto him: Tell vs when these thynges shal cum to passe, and by what token we maye knowe when the same tyme is already cum and present. The Lord who had already worded out of his disciples all carefulnes for sustenance, desyre of reuengement, and prouidence of lyfe or forecasyng howe to lyue, woulde also wete out of theyr myndes all suche curiositie as maketh a man ouer busy and inquisitiue, to knowe suche thynges, as no-thing appertayne vnto his saluacion. Therfore he so tempereth his wordes, that by the same he signifeth not onelye that the cite of Ierusalem shal one day be destroyed, but also that after his departure, greuous stormes of persecution shal rise agaynst the preachers of the gospel: and finally that the ende of the world, or domes day shal cumme. But as it is expedient for all men to knowe howe they shal one day make an ende of this present lyfe, to the intent they may euer make them selues redy agaynst the same, so his will and pleasure was to haue his disciples fullye perswaded that a tyme shoulde lykwyse cumme, when he woulde retorne into the world agayne, a iudge bothe of the quicke and deade: but when that tyme shoulde come, because it was not expedient, he woulde in no wyse haue it knownen. Therfore he began to speake of these matters, in suche wyse as here ensueth.

Beware, sayeth he, lest any manne deceyue you. For there shal manye cum toho wyll chalenge and take vpon them my name, and euerie of theim wyll sayne hymselfe to be Christe, and by his craftie delusion, deceyue manye vncircumspect persons.

The text. When ye shall heare of warres, & thynges of warres, be ye not troubled. For suche thynges must needs be, but the ende is not yet: For there shal natione rise agaynst natione, and kyngdome agaynst kyngdome. And there shal be pearchquakes in all quarters, and famynment shal there be and troubles. These are the beginning of sorowes. But take ye heede to your selues, for they shal bring you by to the counsailes, & into the synagoges, & ye shal be beaten, yea, and shal be brought before rulers and kynge for my sake, to a testimony: all vnto them. And the gospel must first be published among all nations.

The great busynesse & rustlyng of the world, wil shewe that my cuming appoacheth, & the world is nyght at an ende. But you muste not straghtwayes when warres are moued, or when there is any terrible haulte or tumulte of warres to be moued, be so dismayed therewith, as though the same tyme were already present. For these thynges shal cum, and yet shal not thende of the world furthwith ensue. They shal only be preludes of the ende that is to come, euen as in an olde mans bodye, diseases oftentimes chauncing, are foretokens that his body shal shortly decay and perishe. The temperature of the qualities, is the thyng whiche preserveth bodely health.

But when by reason the same qualities, do streue one agaynst another, the whole bodye is distemperd, then is it an argumente that the destructi-
on

on thereof appoacheth. There shall nation rise agaynst nation, realme agaynst realme, and one of them go about with great powers, and hostes of men, to destrope an other. Moreover the yearthe it selfe, as though it were not content to nozise so wycked and ungodly people, shall be shaken with yearthquakes, and so shall there be in sondry places of the worlde greates dearthe and famyne, because it shall deny men theyr natural foode and sustenance. Furthermore the ayre as though it were angrie with thesame ungodly folkes, unworthy of lyfe and breathe shall be noysome, and deadly. When ye see many of these signes and toknes, yet loke ye not vnto domes day. For these euils shall be onely the begynning of the calamitie to cum. Neyther shall your selues be free from suche euils & troubles. And therefore loke well about ye, lest ye be be clapt in the neckes or ere ye beware, for men shall accuse you, and byng you before counsels and synagoges: and ye shall be presented before kynges and rulers, to answer in causes of lyfe, and death: not for any offence, or euyl dede don on your behalfe, but onely for the profession of my name: and this shall they do because all the worlde maye knowe, howe they were woorthely cast out of the kyngdome of God, sychens they so persecuted the preachers of thesame. But lette not these thynges muche trouble your myndes. The cruelties of wycked persons, shall byng nothing to passe agaynst the procedyng of the gospel. Neither can anye man slea you before your tyme. For domes day shall not cum, before the gospel be preached throughout all the worlde.

For there shall nation arise agaynst nation.

¶ But when they leaue you, and present you, take ye no thought, neyther ymagine alyke hande what ye shall saye, but whatsoeuer is geuen you in the same houre, that speake. For it is not ye that speake, but the holy gose. The brother shall deliuer vp the brother to death, and the father the sonne, and the chyliden shall rise agaynst their fathers and mothers, and shall put them to death. And ye shall be hated of al men for my names sake. But who so endureth vnto the ende, thesame shall be safe.

The letter.

You neede not therfore to prepare you any worldly succours agaynst the violence & tyranny of persecutours, or take thought how to escape their indignementes. When there is any action commenced agaynst you, loke ye go, & appeare, lest ye seme to displese the publike authoritie. For this thing also shall make muche for the enlarging and spryding abroad of the gospel. But when ye are going to appeare, be you not carefull, studyng with your selves what answer to make, and how to tell your tale, for that ye are not sene in y^e lawe, but men ignorant in stull plects: as the common sort of the people are wonte to be carefull in suche case, who make Oratours and Rhetoricians theyr atturneys, and proctours in pleading of matters. But whatsoeuer cometh vnto your myndes, that speake you. For your selues shall not be authours of suche wordes as you shall speake, but instrumentes onely. The holy ghost shall speake by you, suche thynges as shall be expedient for the busynes of the gospel. But suche persecutions must ye not onely looke for of alyauantes, and enemyes, but also of your frendes, and kynnesfolkes. For one brother shall take the lawe of an other, and accuse hym of deathe woorthye crimes, all naturall loue and affection cast asyde. And the father shall likewise accuse the sonne, contrary to naturall loue and kynndnes. Furthermore the chyliden shall also rise agaynst their parentes, and cause them to suffer death. And where as ye hurte no body, but byng the tydings of saluation to al

For it is not ye that speake.

The brother shall be hurte up the brother, &c.

The paraphrase of Erasmus vpon

men: yet shall ye be hated of all them that loue this world, onely for the dys-
pleasure and malycie they beare to my name, whiche you shall preach. But in
all these euils it shalbe nedefull for you to be armed with perseuerance and
constancie of minde. For who so continueth in his good beginninges to the
ende, shall be safe, because no calamitie is able to destroy him, that with con-
stant harte and mynde beleeueth the gospel.

the sette.

Whicouer, when ye see the abhominacion of desolation (wherof is spoken by Daniell
the prophet) stand where it ought not, let him that teacheth, vnderstand. Then let them that
be in Ierow, flye to the mountaynes, and let him that is on the house top not go downe into y
house, neither enter therein to fetch any thyng out of his house, And let him that is in the
fielde, not turne backe agayne into the thynges whiche he lefth behynde hym, for to take
his clothes with him. Wood shalbe then to them that are with chylde, and to them that geue
sucke in those dayes. But praye ye that your sight be not in the winter. For there shalbe
in those dayes such tribulacion, as was not from the beginning of creatures, (whiche
God created) vnto this time, neither shalbe. And except that the Lord should shorten those
dayes, no flesh should be saued, But for the electes sake whom he hath chosen, he hath
shortened those dayes.

If ye requyre a sygne to geue you knowledg when this extreme cala-
mitie hangeth ouer your heades: when ye shall see the abhominacion that ma-
keth desolation standing in y place where it is not becoming it should stand,
then let him whiche teacheth Daniels prophesy, vnderstand it. For then it
shalbe hyghe tyme for euery man, al other thynges omitted and left vndone
to hye for hymselfe by flyng a waye and to saue his lyfe, not by wordelye
aydes, but by swyftnesse of flight. Then let al that be in Ierow, the flourish-
ingest, and mooste famous parte of the countrey, flye vnto the desert and
hynde Mountaynes. If this calamitie take any man on the house top lette
hym not go downe into the house, nor enter into his parloure, or chambze to
fetche out any thyng from thence: but as he is founde: so let him gette hym
awaye and be gone. And if at that season anye manne be labouryng in the
fieldes naked, and without clothes, let hym not runne home againe to fetche
awaye his cloke, or mantel, but flye straght waye suntohyther els: so swift
shall the flood of y miserie & calamitie be, whiche shal ouerslow this countrey.

Let hym
that teacheth
vnderstand.

Wood shalbe
then to the
that are w
chylde,

Therefore in wofull case shall they be whiche are great with chylde, & they also
that haue chylde sucking on thei brestes, because nature will not let suche as
are w child to cast away their burthen: or natural kindenesse suffer the other
to flye away from their children. And the onely way to saue the life shalbe to
flye without any taryng. Therefore desier you of god, that this calamitye
chaunce not in the wynter season, nor vpon the Sabbath day. For ye must
not onely flye a way as fast as your legges will beate you, but also a great
way of. But wynter season because the day is than shorter, is an yll tyme to
flye far in. And the law forbiddeth to trauaile far vpon the Sabbath day.

Went praye
that your
sygne.

All that the lord hath hitherto sayd, is spoken in suche wyle, that it se-
meth partely to pertaine to the destruction of the citie of Iherusalem: parte-
ly to the tymes of persecutions, whiche were mooste sharpe, and behemente
at what season Stephen was stoned to death: and partely to the laste ende
of the world or domes day. Yet is there included in the same wordes, a
moral sence, whiche teacheth vs, how that beyng deliuered from al world-
lye impedimentes, and encumbraunces, we ought alwayes to wayte for
the cummyng of that day, when we shalbe presented before almyghty god
to receiue our dome and iudgement. We canne neuer be prepared agaynst
thesame, who eyther for loue of tempozal thynges, or els thowen thensore-
ment

ment of carnall affections, that is to saye, for his parentes, wyfe, or chyldrens sake, is called backe agayne to the daunger of the losynge of euerlastyng saluation. He is laden with a vessell, whose beeyng ouercharged and litted with worldly ryches, ceaseth to do those thynges which pertaine to eternall health. He is buethened with a mantell, whose for taking hede vnto the body, regardeth not the soule. He is slowe of foote by carying of an infant, who by reason of naturall affections, refrayneth not from those thynges whiche he knoweth ryght well are by all manour of meanes to be eschewed: he hasteth to thattayning of those, whiche he knoweth oughte (all lettes and impedimentes set asyde) greatly to be desyred. Wynter taketh them flying, who for the lytle lyght that they weake sayth geurth, and becaule charitie is colde and faynt in them. Do not smythe their iourney, and mādfully go thowow whither they began to go.

Whosoever the superstitious obseruacion of the Sabboth byngeth those persons into daunger, who by reason of an buryght and aukward iudgement, tremble and quake for feare, where there is no cause of feare: and where they ought chiefly to feare in dede, are fearless: as when a manne is bolde to transgresse the commaundement of God, for feare least he breake mauners constitutions. For the Lorde himselfe taught openly that the Jewes Sabboth was well contemned, and broken, for mans health and preservation.

Furthermore the wordes that ensue, seme rather to pertaine to the last day of the worlde, befoze the whiche day, great businesse, and hurly burly shall vniuersally happen for the cummyng of Antichrist. Those dayes, sayeth he, shall be so full of miseries on euery syde, that there hath not beene lyke tribulation and affliction from the creation of the worlde vnto this daye, nor hereafter shalbe. If this affliction shoulde long while continue, as it shall be set, and cruel for the season, there shoulde not one man be saued. But God of his infinite mercye and goodnes hath prouided that this storme shall short while endure, for their sakes, whom he hath chosen to lyfe euerlastyng. For of these will he suffer none to perishe, what storme of euyls sooner shall arise. Wherefoze there is no cause why any man shoulde feare him selfe, so that he perseuer and abyde still in the euangelike and chritian sayth, as nighe vnto the shore anker or surest refuge. No puissaunce shall caste them downe, whiche haue a constant beliefe in me.

And then, if any man say to you, lo, here is Christe: lo, he is there, belue not: For false Christs and fals prophetes shall ryse, and shall shew miracles, and wonders to deceiue, if it were possible, euen the elect. But take ye hede, beholde, I haue shewed you all thynges before.

Onely take herde that in stede of me, you embrace not another Christe. There shall bee more cooperdy of deceyuers, then of persecutours. For there shall arise in those dayes false Christs, who shall vntuly challenge and take vpon them my name, and person. There shall arise also false Prophetes, whiche vnder a cloke and coloured shew of holynes, shall sayne themselves to be Prophetes, and in working of Magical wonders, and miracles clothed by craftie illusions of deuils, solow the prophetes, and me: so that euen the very elect (if any power coulede preuaile a gaynst God) may be deceyued by suche ligier demayne, and suglyng castles: Therfoze if any man shall saye vnto you: Lo, here is Christe, belue him not: or if any call you backe to another place, and say: lo, here he is: what place, what apperouance of thynges,

For there shall be in those dayes

The terte.

Lo, here is Christe.

The paraphrase of Erasmus upon

of what maner of honour or serving of god soever he shew you, beleue him not. For after that Christ hath once forsaken the world, he cannot be shewed or pointed to with fyngers, but wyll lye hid in mens soules, and this shall be the signe and token to knowe where he is: when any doth with his lyfe, a conuersation expresse his doctrine, and put it in execution. Howbeit he wyll not cumme at domes daye, so as he nowe cummeth, but wyll sodainly and vnlooked for shewe himselfe fro an hygh after the maner of a flashe of lyghtening, dreadfull to the wicked, who shall be cast into euerlastyng fyre: and agayne amiable & louelye to godlye persons, whiche shall be called to the felowshyp of the heauenlye kyngdom. Therefore if you chaunce to liue in these dayes, betwene ye embrace not in stede of me, sum counterfayte Christe.

For, I haue tolde you all thynges befozehande. There remaineth behynd, that you retayne and kepe my wordes in memory.

The tenth. *¶* And now in these dayes after that tribulation, the sunne shall waxe darke, and the moone shall not geue her lyght, and the starres of heauen shall fall, and the powers which are in heauen shall moue. And then shall they see the sonne of manne cumming in the cloudes with greeat power and glory. And then shall he send his angels, and shall gather together his elect from th. foure wyndes, from the endes of the earth, to the vttermoſt partie of heauen.

Nowe after these foresayd calamities, warres, persecutions, famyne, pestilence, and earthquakes be passe, there shall also ensue manye other wonderfull signes and tokens out of heauen, all the elementes beyng, as it were preſently set to take vengeance vpon the wicked people. For the Sunne, the fountayne of lyght, shall waxe darke, thereby as it were embauiding the vngodlye with theyr blindnes, because they would not see the euerlastyng sunne and lanterne of the world. Neither shall the Moone, whiche is wonte to shine in y night, & put a waye y darknesse therof, geue her light y the bezowethy of the Sunne. Furthermore men shall see the starres fall downe from the firmament to the earth, which haue bene so many hundred yeres there fastened for mans behoofe & commoditie. And besides this, the powers of the heuens (by vertue whereof those merueylouse bodies haue continued, euen fro the creatiō of the world, their courses and offices appointed the of god) shall be mended: so great shall the feare be of the dreadfull day of dome approachyng. These thynges done, all that be then aliuē, shall sodainly, and with the rōynkepyng of an eye, see the sonne of manne (who is now taken for an vnderlyng, and not regarded) appeare in the hyghest cloudes with greate myſtaunce, & in the glory of the father, and with him innumerable multitudes of Angells. Then will he sende out his Angells, who wyll let none of his chosen be away, but will assemble the altogether fro every quarter, whether they be quyre, or els dead, but must sodainly be relined again: he wyll send them out, I say, to gather all the members of the miserrall bodie vnto their head, to thentēt that thei whiche haue bene partakers of afflictions & persecutiōs for the gospelles sake, maye lyke wyse be companions and partakers with hym, of euerlastyng ioye and blyssfullnesse. It shal leſſe not whither that good mens soules haue gone, neyther into what place their carcasses haue bene throwen: Angells shall fynde them out, and gather them together from the lower quarters of the world: and agayne from the hyghest pole of heauen, to the lowmoſte. Every soule shall be ioyned vnto his owne proper bodie, and all the elect and chosen people shall lyke wyse be contayned vnto theyr head.

And then
shall they
see y sonne
of man. &c.

Learn a similitude of the figtree, when his braunche is perced, and hath brought forth leaues, ye knowe that summer is nede. So in yhe manner when ye se these rynges cum to passe, vnderstande that he is nye, euen at the doores. Vnderp, I saie vnto you that this generation shall not passe, tyll these rynges be born. Heauen and earth shall passe, but my wordes shall not passe. But of the dape & tyme, knoweth no man, no hat the Angells whiche are in heauen: neither the sonne himselfe, save the father only.

Nowe least this day cum todayly vpon you, when ye are nothyng at all prepared, you maye gesse by certayne foreshynges and coniectures when it is nere hande, euen as ye may coniecture and gather by the fygge tree that summer will shortly cum. For when the braunches of this tree begin once to waxe soft and tender, beyng about to bryng forth their last fruite called Crose, and when the leaues be alreadye budded out, ye knowe that summer is not farre of. But it is muche certayner that that day shall cum, then it is crayne, that summer foloweth after wynter. This thyng do I auouch vnto you: This age shall not passe till all these thynges shall happen. Amonge to, & all thynges there is nothyng more stable & sure then heauen: nothyng more vnmouable then is the earth: but yet both heauen and earth shall soone alter and chaunge their nature, then my wordes be vayne, and of none effecte. Be ye not careful to knowe certepnely when that same laste dape shall cum, soasmuche as it is not giuen vnto y Angells to knowe it: no no: yet to the sonne himselfe. For y father hath reserved this secreete knowledge to hymself alone, because he perceiued it was expedient for your soule helth he shoulde so do. Be you most certaynly assured that it shall cum: but aske ye not when, lest by this meanes ye be cum careles.

Take hede, watche, and pray, for ye knowe not when the tyme is. As a man which is gone into a strange countrey, and hath left his house, and geuen his sushere to his seruantes, & to eury man his worke, & commaunded the porter to watche. Watche ye therefore, ye knowe not when the mayster of the house will cum, at euen or at midnight, whether at the cocke crowyng, or in the dawnyng: lest if he cum todayly, he fynde you slepyng: and that I saye vnto you, I saye vnto all, watche.

Beware alwayes & take good hede: watche & pray continually, since you are vncertayne when that dreadfull dape shall cum vpon you. You shall take good hede, if you wyll not truste vnto worldly aydes, neyther put confidence in any worldly creature: but wholly hang vpon me, & my commaundementes. You shall watche, if by restraining fro superfluitie, & al bodely pleasures, you will wholly bend your selues to holynes of spire, & vertuous luyng. You shall pray, if you will most feruently desyre those thynges, which are promised vnto the that still perseuer & continue in the profession of the gospel. Satã hath his craftes to deceiue euen wise, & circumspect persons. Against these craftes you must vse the wysdome, & policy of the serpent. The world, & the flesh haue their enticinges, wherewith they so delite the mindes of recheles folkes, that (as I maye call it) slepe, securitie, & forgetfulnes of thynges eternall, crepeth vpon the ere they be ware. Of these thynges spryngeth eyther contēpt, or els desperace of the kingdome of heauen. God wil not cleane forsake his chose, but he loueth wakefull & herdesfull persons: yet will he that when they haue don what may be don by mans endeuoyr & diligence, they neuertheles cease not to pray, fully perswading themselves how it is God y geueth the beginning, procedyng, & consummation of euerylastyng blissfulnes. So watche you, as though God wyll forsake you for a tyme: so praye you, as though whatsoeuer ye go about, shall cum to none effecte, without he put to his helpyng hande. And because the Lord Ies^{us} would the depeier fasten this doctryne in y mindes of his disciples, he added a similitude

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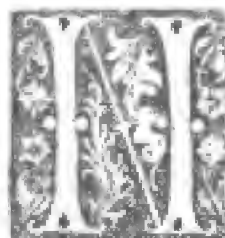
As a man
whiche is
gone in to a
straunge
countrey. It

a similitude very fit for the purpose. When I shall forsake you, sayeth he, so demean your selves, as faithfull and wise seruantes woulde do, vnto whom the Lord being about to make a voyage into a straunge countrey, hath geuen authoritie to orde and guide his house; and hath assigned to eche of them his worke, a office. furthermore he hath comaunded the porter to watche for feare of night theues. These seruantes, because they be vncertayne of theyr Lordes returnyng home, do still endenoyze themselves to do theyr office and dutye, that whensoever it shall chaunce him to cum home agayne, he may fynde them watchyng. It is more certayne that I shall cum agayne to you, then that theyr lord shall estones retorne vnto them. There maye sum chaunce befall, that he miscarry whyles he is fro home in the straunge countrey. But as sure as God is in heaue, I wyll cum agayne, albeit the daye when, be to you vncertayne. Therfore do you as good and thristie seruantes are wont to do. Euer watche a loke after my returnyng. You cannot tel when the Lord wyll cum, at euen, or at mydnyght: whether at the Cockecrowyng, or in the dawnyng of the daye, lest yf he cum todaylye (as he wyll cum in verye deede) he fynde you sleapyng, and slacke, or negligent in doyng of your dutie. That I spake to you, I speake by you to all that shalbe bozne vntyll the worlde be at an ende: watche you. Euerie man muste watche that wyll be saued: Euerie man must do the worke that the lord hath comytted vnto hym, but especially and aboue all other, it behoueth the porter to watche, who watcheth for the safegard of the whole familie. And although the people doe sumtymes take a napp, yet hath the sheperde no leasure to slepe. Nowe is all this prelet lyfe (wherein is no certayne difference betwene good thynges and bad, and wherein is exceedyng muche ignorance or blyndnesse, and very litle lyght) al thys lyfe I saye, is in copartison of the lyfe to cum, nothyng els but nyght. And albeit that in the ende of the worlde the Lord will cum once for all, to al men generally, yet cummeth he also to euery man fruerally at the houre of death. Therfore euery man particularly ought to watche agaynst this his cummyng, because it is euen as vncertayne as the other. For he cummeth vnto sum late in the euenyng, as in growyng age: to sum at mydnyghte, as when they are in their flowers, and beste lyknyng: to other sum at the Cockecrowyng, that is to wete, in olde age. Ye muste neyther truste to your strength, no: to your age. The tyme and houre of death is lyke vncertayne to all menne.

¶ The. xliiij. Chapter.

The text.

After two dayes was Easter, and the dayes of sterc bread: And the hie priestes and the scribes sought howe they myght take hym by craft and put him to death, But they sayed: not in the feast daye, leste any businesse aryse amonges the people.



Mowe that moste holpe, and solemne feast of Easter due nyghte, that is to say, of Pasche, whiche word signifieth in the Hebrew tongue, a passing ouer, on the whiche daye þ holp bloud of the vnspotted lambe should deliuer vs from the vengeance of the sleying swerde, and bryngge brough out of Egypt throughe the red sea, and wilderness of this world, bryng vs vnto the heauenlye Hierusalem, in to a countrey flowing with milke and honye. For the Jewes passeouer, whiche they ceare-

he celebrate and kepe moste highe and holie, was nothing els but a figure and shadow of this sacrifice, like as was this ceremony, that they did on these daies forbeare leavened bready: exhorting vs hereby, to such puritie and cleanness of lyfe, as becometh a professour of s. gospel. After two dayes expired, the daye that they called the preparyng daye should be. But as the chiefe priestes and Scribes, deuoutly prepared and made themselves readie to celebrate this copposall passeouer: so did they likeuntoise felowes, wickedly make haste to offer vp that same trewe lambe whiche that solemne sacrifice had so many hundred yeares figured. For nowe were they at a full point to slea Iesus: but because they durste not openly do it, for feare of the people, they thought good to laye handes vpon hym, and put him to death by gyle & treason. And for this their purpose, that daye of all other, was moste convenient to content the thyng of the newe testament, shoulde agree with the figure of the old. They themselves, dyd not chuse this day, but it was foreappointed vnto this sacrifice by the eternall decree and ordinaunce of the father. For they counseylyng together how to slea Iesus, sayed: Not on the feaste daye, least ac-
there arise any busynesse and hurly burly among the people. Doubtlesse it is a Ietwylle feare to stande in awe of manne, and all thys whyle nothyng to drede god at all. Iesus knowinge the tyme was cum, in the whiche it was the fathers wylle to haue that same everlasting sacrifice to be made, departed not from Ierusalem, least he shoulde haue seemed to haue sayled at the place fore-
appointed vnto this busynesse.

But they
say: not in s.
feast daye.

¶ And when he was at Bethania in the house of Symon the leper, euen as he sat at meate there came a woman hauing an alabastrer boxe of oymntite, called *Nardobe*, that was pure & costly: and she brake the boxe, and powred it on his heade. And there were sum that were not contented within themselves, and sayed: what neede thys waste of oymntente? For it myght haue bene sold for more then thre hundred pence, and haue bene geuen vnto the poore, and they grudged agaynst her.

The text.

When he therfore feasted at Bethany with his frendes, in the house of Symon, surnamed the leper, one of the graues that feasted with hym was Lazarus. Thys house presenteth vnto vs, the agreyng, and frendly felowshyp of the church: the which beyng vncleane, he washed & purified with his precious bloude: and bringe dead throught liue, and vnihteousnesse. he made alpye agayne by hys deathe and passion. With suche persones, Iesus louth to sit at table, rather then with the priestes, & phariseis, who thought themselves cleane. and alpye, notwithstanding they were suche in soule, as Symon, and Lazarus were in bodye. As they thus feasted, there came in a certayne womā hauing an alabastrer boxe full of pure, good, and precious oymntement called the oymntent of ryght *Narde*: whiche brake her boxe: and powred al the oymntent vpon the Lordes heade, as he sat there at the table. Iesus who was neuer delited with the pleasures and delicacies of this worlde, louth to be anoynted with suche manoure of oymntent, after the spirituall meanyng.

The church is laushe and prodigall in bestowing this oymntent vpon her deere and welbeloued spouse. What precious thing so euer she hath, the same reserue she not to herselfe, but powreth it vpon Iesus heade, vnto whom all honour and glozy is due. The house of s. church is in most ample wyse enlarged & spred abrode throughout all the whole worlde: but the swete sauour, and fragrant smell of this oymntent hath filled every cozner and part thereof. This swete sauour allureth and causeth many a one to desyre that they maye be ad-

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mingled into the same house, wherein Iesus sitteth at meate with his frendes. But there be sum which of spite & enuie, speake agaynst the delicacies of Iesus as the Iewes, who rather seeke theyr owne profit, glorie, & comoditie, then the glorie & honour of Iesu Christ. For so did certayn of his disciples & prefauousred of the flesh, but specially Judas Iscariot: who beyng not contented in his mynde, & muttering with himself agaynst this womannes fact, sayed on this wyse: what neded it to wast or cast away this so pure good oymntment? for it myght haue bene sold for thye hundred pence, and with that money many a poore body haue bene releued. And the losse of this oymntment greued them so muche, that they made a great murmuring agaynst the godly prodigalitie of the woman. That thyng is well lost, whiche is employed vpo Christes glorie: yea, to say the trueth, there is nothyng that lesse perissheth. The sinagoge is sparing to Christeward, and wastefull or prodigall to her owne person. Considerilie, the church regardeth not the price and valew of that she hath receiued of Christe, but breaketh the vessel, and rashlye powreth out all that euer she hath vpon her spouses heade. The poore wydow whiche cast a farthing into the treasure, pleased Christ hyghly. So dothe this woman content hym also, which for his loue and sake, hath lost her precious oymntment. The wydowe knowleagyn her poverte, brought forth all the poore substance she had, and cast it into the treasure: and the other beyng now riche & wealthie throughte the lordes liberalitie, did not onelye geue him all that euer she had, but also sustayned the losse of her vessel. The one gaue her goodes and luyng, the other gaue euen body and soule, yf that can perishe whiche is geuen vnto Iesu. Where be they now that grudge and murmoure againste this prodigalitie, whiche is so pleasaunte and acceptable to the aucthoute of grace? Christ geueth of his owne plentifully, to thentent that the good sauour of his liberalitie, maye the moze be spred abrode: He requyrez no rewarde for any thyng he geueth: but here onely he is ambitious or desirous of honor. He wylleth that we knowleage his well doing and benefices, not because he hath any nede of such prayse and commendation, but it hath pleased hym by thys meane to geue vs his gyftes and riches.

What nede
this waste
of oymntment?
¶

The text.

And Iesus sayed: let her alone, why trouble ye her? She hath done me a good worke on me. For ye haue poore with you alwayes, and whensoever ye wil, ye maye do them good, but me haue ye not alwayes. She hath done that she could, she came aforehand to anoynt my body to the buryng. Verely I say vnto you: wheresoever this Gospell shalbe preached thowme out the whole world, this also that she hath done shalbe rehearsed, in remembrance of her.

The Lord (of whom alone it is sufficient to be alowed) defendeth the godly diligence of the woman agaynst his disciples muttering and murmuring agaynst her. Why, saith he, make you this businesse with this woman? Suffer her to take her pleasure. She hath done me a good turne. For whereas you close your courtesies with a pretence to sorow the poore, knowe ye & what sorow is geue to me, the same is geuen to a poore body. These commune poore folkes, and beggers, you shall euer haue with you whom you maye do good vnto, and helpe as oft as ye wyll: but ye shall not alwayes haue me present, to wyn my fauour by such corporall benefices. I haue been but once in my lyfe tyme thus honoured, and the thyng that is done, is not done to thentent that many should take ensauple thereby, to vse such manour of bodily refreshinges: but because all men should after the spirituall sence and meaning do the like. This womā wotteth not what she doth, & yet with a godly endeuor and diligence

For ye haue
poore, &c.

ligence doeth she as muche as lyeth in her to do. By death is here hande, then wyl she desyre to anoynt my body that muste be buried. And because she shall not then haue tyme so to do, she preuenteth the tyme: and yeldeth me that honour whyles I am aljue, which she cannot geue me whē I am dead. But so true is it that her godly endeuoyre (whiche you speake and murmur agaynst) shall not lacke it condigne and woorthye prayle, that when my death shall by preaching of the gospel, be renoumed and spokē of throughtout al the whole world, she shall lykewyse be remembred and spoken of, because she honoured it with suche a gyft and present before I dyed.

¶ And Judas Iscarioth one of the twelve, went alwaye vnto the hye priestes to betraye hym vnto them. When they hearde that, they were gladd, and prompted that they woulde geue hym money. And he sought howe he might conveniently betraye hym.

The text.

With these wordes the Lorde caused his disciples to cease their muttering. But Judas Iscarioth one of the twelve (who vntreuly dispensed the common money geuen for the reliefe of the poore) could in nowyse suffer the losse of this oymntment, but went straightwayes vnto the highe priestes, to betraye Iesus vnto them. For it was not vnknewen vnto hym, how they studied to take him by decepte and treason. After the highe priestes hearde this, they were ryghte glad. It pleased them very well that one of householde with Iesu, should be the chief worker of this mischete. They agreed of the sum of money that Judas should haue for his labour. And there was naturall sayth founde in that wicked counsell, and conspiracie, whiche is seldome kept in honest and leasull covenantes. Judas beleued the bare promise of the priestes, without eyther wrytyng, witnesses, or sureties. He ymagined with hymselfe whiche waye he might betraye Iesu vnto the saied priestes, and Scribes after suche a sozte, as they desyred: that is to saye, in tyme, and place conuenient, least any busynesse or insurrection shoulde clyfe hereof. For this condiciō was expessed in the cōuenant. In the meane tyme, whyles Judas, and the hye priestes consayled together howe for to destroye him, Iesu went about the busynesse of mannes saluation.

When they heard that, they were glad.

¶ And the fyfthe daye of swete breade (when they offered pasche) his disciples sayd vnto hym: where wilt thou that we go and prepare that thou mayest eate the pasche? And he sendeth forth two of his disciples, and sayth vnto them: Go ye into the cite, & there shall meete you a man bearyng a picher of water, folowme him: and whithersoener he goeth in, saye ye to the goodman of the house, the master sayth: where is the greate chamber where I shall eate pasche with my disciples? And he wyl shewe you a greate parloure paved and prepared. These make ready for vs. And his disciples wente forth and came into the cite, and founde as he had sayd vnto them, and they made ready the pasche.

The text.

Nowe was the fyfth daye of the feast of swete breade cum, on the which daye the Jewes were wont to offer by theyr easter lambe. Therfore Iesus disciples sayd vnto hym. Whither wilt thou that we go, and prepare thee thy easter souper? Iesus sent out two of them to make prouision therfore saying vnto them: Go ye into the cite, and as sone as ye be entred in, there shall meete you a man caryng a picher of water: him folowme ye, & into what house soeuer he entred in, saye these wordes to the good man of the house in my name. The maister saith, where is the souppng chāber where I maye eate my easter lambe with my disciples: and he shall straightwayes shewe you a large souppng chamber, paved, and already prepared for the feast that shall be made therein. There prepare you for vs our easter souper. Here marke me the simple obedience of the Apostles, suche an obedience as they also shewed before. When they were sente out to fetch the Alles lone. Marke also this, that there is nothyng hyd and

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unknowne vnto the lord: so that it is manifest and playne hereby, that he both foreknewe, and willingly suffered whatsoeuer he suffered for one cause. Further, marke his authoritie. At the naming of this word (Lorde, or Master) the Masse was byn by let go. Againe at the naming of the same word, the soupyng chamber was furthwith shewed them, so that it appeareth hereby, that it was in his power to do whatsoeuer he would: he could with a becke haue restryed the priestes, & phariseis, who went about cruelly to torment him and put him to death. The disciples went they: waie, and came into the citie, and founde one carying a water picher: whom they folowed, and entred into the house where he went in, and declared vnto the goodman of the house, their maysters commaundement. He withouth any taryng shewed them a soupyng chamber, wherein the disciples prepared they: easter lambe, that is to saie, the last and mysticall souper, whiche shoulde both represent the figure of the olde lawe, and also sacramentally present and exhibite vnto them, the sacrifice of the newe lawe, and gospel.

The text.

And when it was now euentye, he came with the twelue, and as they sate at boorde, and byd rare. Iesus sayd: Merely I saie vnto you, one of you (that eateth with me) shall betraye me. And they began to be sorie, and to saie to him one by one, is it I? And another saie, is it I? He answered and sayde vnto them: it is one of the twelue, even he that dipperth with me in the platter. The sonne of man truly goeth as it is wyttien of hym, but not to the end by whiche the sonne of man is betrayed. Good wot it for that man, if he had neuer been doer.

In the euentye Iesus folowed with his twelue disciples, whom only as chosen felowes, his pleasure was shoulde be witnesses of all that shoulde be doon in this moste holy feast or manndye. When they were all set at the table, and takyng they: repast, Iesus sayd vnto theim: I assure you that one of you that eateth with me, shall betraye me. As he had so sayd, eleuen of them were stricken with great sorowe and pensiuenesse. For there was none of them all that knewe himselfe faultie, save Judas only. But yet durst they not truste to the weakenesse and frailtie of mans nature. Therfore che of them despyous to be deliuered of this pensive carefulnesse by the lordes discrying of the traitour, sayd vnto hym: Is it I? Neither was Judas, who knewe hymselfe culpable, ashamed to saie with the rest: Nayster am I he. Iesus to shew vnto his disciples a perfitte ensample of lenitie and mekenesse, thoughte it better to suffer them a while to be troubled with heauinesse, then to betraye the traitour: vsyng all the waies and meanes he coulde, to cause hym to returne from his wicked and mischieuous purpose. Therfore he sayd: It shall be one

It is one of
the twelue. &c

of the twelue, who is so familiare with me, that he dipperth in the same platter that I do. And this is the rewarde whiche he will geue me for my gentle and familiar entertainment. Nowe Judas perceyued that it was not unknowne vnto the lord where aboutes he wot: and he sawe also suche mekenesse in him, as the lyke had not been heard of before. Iesus would not discerie him (of whome he shoulde anone after be moste falsly betrayed vnto death) vnto the residue of his disciples, because they would peraduenture if the treason had been opened, haue cruelly handled hym for they: maysters sake. But oh incurable malice. What stone, what diamond would not so great gentlenesse make to relet, specially of hym who could hurt and displease with a becke. But the same gentlenesse moze encouraged the wretch to do this wicked and mischieuous dede. Then went Iesus forth with his tale in this wyse: howbeit as concernyng me, nothyng shall be doen otherwyse then I will my self: but as the prophetes

haue

haue sayed and prophesied of the sonne of man, so shall it be. It is expedient
for a great many that he be deliuered and betrayed to death. But yet too be
to hym through whose malice and wickednesse, he shalbe betrayed. He procu-
rcth a thyng which shal be soule health to other, and to hymself viter comfort.
It had been better for hym that he had neuer been borne. Howbeit this wit-
ned mynde, & purpose of Judas, was neuer a whit reformed. neither with so
great mekenesse of the lord, nor yet for dread of the great horrible punishmente
whiche he threatned him withall: so great a mighte is couetousnesse.

¶ And as they did eate, Iesus toke bread, and when he had geuen thankes, he brake it, & gaue it to them, and sayd: Take, eate, this is my body. And he toke the cup, and when he had geuen thankes he toke it to them, & they all dranke of it, and he sayde vnto the: This is my bloude of the new testamēt which is shed for many. Merely I saye vnto you: I wyll drinke no more of the fruite of the vine untill that daye, that I drinke it newe in the kingdome of God. And when they had sayed grace, they went out to mount Oliuete. And Iesus sayeth vnto them, All ye shall be offended because of me this night. For it is written I will smite the shephered, and the shepe shall be scattered. But after that I am risen againe, I will go into Galile before you. Peter sayeth vnto hym: And though all men be offended, yet wyll not I. And Iesus sayeth vnto him, Merely I saye vnto the, that this daye, euen in this nighte before the cocke crowe twise, thou shalt deny me three tymes. But he spake more vehemently: no, if I shoulde dye with the, I will not deny the. Likewise also sayde they all.

Furthermoze in this souper, Iesus commendeth vnto his disciples that moste holy sacrament or signe of his death, and of the perpetuall couenānt made with those that would continue in the euāgelike & chrystia faith: for this cause he toke bread, and after thankes geuen to god the father, brake it, and gaue it to eche of them, saying: Take, eate, this is my body. Also he toke the cup, and after thankes geuen, gaue it them, and they all drake ther of. Then he said vnto them, This is my blood of the newe testamēt which shal be shed for many. Be you well assured of this that I shal tell you: from henceforth I will drinke no more of the fruite of the vine tyll that daye that I drinke it newe in the kingdome of God. When the souper was done, and grace sayde in the laude and prayse of god, accordyng to theyr manoure and custome, the same nighte they departed from Ierusalem vnto mount Oliuete. We must euer thanke, & praise God both in worde and woo. There Iesus knowyng the feapltie and weaknesse of his disciples, prepared and strenghtened theyr myndes, that they might be able to suffer the Royme of persecution which hanged ouer their heades. All ye, saith he, shall be troubled this night for my cause. And this thyng did I saye also prophetic of before. I wyll smyte, saith he, the shephered, and the shepe shal be scattered abrode. But dispayre ye not. As my death shal trouble you, and cause you to disperse and scatter abrode, so shal my resurrection recomfoze you, and gather you together agayn. For I will reline, as I said, on the thyrde day, and being reline, will go before you into Galile. After ye haue there seene me, you shall put away all sorow and heynesse. When Peter, who as yet knewe not his owne weaknesse, heard hym say so, he answered againe very manfully, but yet rashly with al, saying: Although all the residue be offended with thy death, yet truly wil I not be troubled therewith a whit. Iesus desirous cleane to weede and plucke out of our myndes al truste of our selues, sayeth vnto hym: O Peter, thou deniest that that thyng shalbe done, which both the prophetes, and I my selfe (whom it had bene thy parte to beleue, and in no wyse to gainsaye or contrary with wordes) haue tolde before shal cum to passe. O thou rathe promiser: Yea, the stronger thou thyngest thy selfe to be, the more nota-

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bly shalt thou be troubled about all other. This thing I assure the of: before
 the cocke crow twice this same very night, thou shalt thise deny me. Yet is the
 presumption of Peter nothing abated herewith, insomuch that he maketh a more
 stout, a greater promise of himself, then he dyd before, saying: Yea, if there be
 no remedy, but I must needs euen dye with the, yet I wyll neuer deny the. As
 Peter sayd, so sayd the rest of the disciples, to the intent that they crying toge-
 ther, should be all reformed together of theyr error, and know howe unable
 they were to do any thing by theyr owne strength and power, and finally per-
 ceiue how it was not possible for any thing to be vaine or untrue, which came
 out of Christes mouth. A litle before, they all agreed together in confessing tru-
 ly who Christ was, and the commune opinion of them all was prayd in Pe-
 ter. Here they agree altogether in a calthe confidence & trust of themselves: and
 in Peter alone the calthenesse of them all is rebuked. Only Peter denied Iesu,
 and the rest would haue doen the lyke, if occasion had been geuen the so to do.
 For they would haue denied hym, yf they had not fled awaye. The bolde sto-
 make of Peter, the which was more constant in hym then in y other, brought
 him into this danger. None of all these thynges chaunced vnto the disciples
 of any set malice, as it happened to Judas, but onely through mans imbeci-
 litie & weakenesse. And therefore Iesus bled the obdurate wickednesse of Ju-
 das, to our salutation: & would haue the weakenes and frailtie of his apostles
 diuersely declared, because to teache all other by them, how no manne shoulde
 warrant hymselfe ought of his owne strength, but whensoever the stowe of
 puels & aduersities aryseth, wholly to hang vpon the heavenly ayde and so-
 courer: whiche so muche the more presently helpeth man, as he distrusteth his
 owne strength and power. The apostles could not yet be reprov'd by word:
 but the time would cū when the experience of the matier should at the lengthe
 make them to knowe themselves.

And they came into a place which was named Sethemanu. And he sayeth to his disciples: Sit ye here awhile. I go a little, and pray. And he saith to his brethren: Peter & James, and John, and began to make a bath, and to be in an agony, and sayeth unto them: my soul is heavy, run unto the death. Early ye were and watch. And he went forth a little, and fell prone flat on the ground, and prayed that if it were possible, the hours might pass from him. And he saith: Abba father, all things are possible unto thee, take away this cup from me: because I desire not that I will, but that thou wilt be done.

Therefore they came into a place called Bethseman. This Bethseman is a vale lying at the foote of mount Oliuete. No man can mount vp to the crosse of Iesu, butt he first cum downe vnto this vale; butt he humble and abase himself by renouncing of all the aydes and socours of mans pride and loftinesse. Here commaunded he the other eight to carrie, and taking vnto hym three, that is to saye, Peter, James, and John, gate him awaie not farre of, because he woulde geue himselfe to prayer and cōtemplation. Behold here the engines, and attillerye of the gospel against the violence of persecutions. There were two thynges in Iesu moste contrarie: that is to wote, his diuine maiestie, the which there was nothyng higher, or of more excellencie: and his humayne weakenesse, then which there was nothyng moze vile, or of lesse reputacion. Because vnto these three disciples he had geuen befoze some taste of his highnesse and diuine maiestie, it was his will and pleasure they shoulde now be wittnesse of his greatest abasing of hymselfe, and humilitie: to content that in the same Christ, they shoulde learne, both what they ought to counterfayte and ensue, and also what to hope after. Here no where appeared his face all

海關關稅

Synnyng, and glistering lyke the Sunne : no where his apparayle whypet
then the snow: no where Hopyes and hely comunyng with hym : and to be
shorte, no where was hearde the fathers voyce as it was before, but as a man
bitterly forsaken and destitute of all helpe and socour, he beganne to be sore
troubled with feare, and dismayed with great angulsh and agony of mynde:
for he was a very natural man, and notably expressed in hymselfe, what is
woont to chaunce vnto those persones, who are nothyng els but men, whenso-
euer any sache storme hangereth ouer them. Neyther dyd he cloke and dissemble
the thynge amōg his frendes. I tho: so wol, sayde he, seele in my minde, so: wo a
hemynasse lykest vnto death. He sought for comfort euerywhere, & found none
at all. But yet is it a certayne kynde of solace and comforte, to complayne vnto
our frendes of our calamitie, though they will not helpe vs. Therfore he com-
māded also these thre to tarry here, and watche. That done, he went forth
a litle, and as one cleane destitute of all worldly comforte, and bitterly forloyn-
ed and pisse helpe (as touchyng mans helpe) fled vnto the father for socour: of
whom yet he should not by any be eased of his geiele. Wherfore he fell down
flatte on the grounde: and lying crouching, prayed the father, that (if it were
possible) the tyme of this battayle might passe awaye. The nature of his body
feared the torment, & death that was nye hand. Abba father (sayd he.) Thou
canste do all thynges: take awaye this cup from me, that I drynke not therof.
Nevertheless let that be don that thy will hath decreed, whyche wyllteth no-
thing but what is most expedient and best: and not as the weakenesse of this
body desirath.

For he came to
be crucified, and
to the death

¶ And he came and founde them sleeping, & saith to Peter: Symon, sleepest thou? Couldest
not thou watche one houre, watche ye, and praye, lest ye enter into temptation. The spirit
is ready. But the flesh is weak. And againe he went asyde, and prayed, and spake
these saynges. And he renewed, and found the asleepe againe. For their eyes were heavy.
Neyther wylt they what to answer hym. And he came the thyrde tyme, & sayd vnto them:
Sleepe henceforth, & take your ease, it is enough. The houre is cum, beholde the sonne of man
is betrayed into the handes of sinners, & ye ye by, let vs go. For, he that betrayeth me, is at
hand. And immediatly, whyle he yet spake, cummeth Judas (which was one of the twelve)
and with hym a great number of people, with swordes and staves, from the hie priestes, &
scribes, and elders. And he that betrayed him, had geuen the a general token sayng: Whoso-
euer I do kisse that same is he, take him, and leade hym awaye warily. And as soone as he
was cum, he gott straightwaye to hym, and sayeth vnto hym: Greeting, mayst thou, a kysse
hym. And they layd theyr handes on hym, and toke hym. And one of them that stode by,
drew out a sword, and smote a seruant of the hie priest, and cut of his eare.

The texts.

¶ When he had thus prayed, he returned vnto his thre disciples whome he
left behinde him and found them now sleeping. And then called he Peter, who
a lytle before had made so stout a promise, sayng: Symon, sleepest thou? Couldest
thou not watche as muche as one houre with me? This tyme admitteth
no sluggishnesse. For he slepeth not that goeth about to destroye vs. Watche,
and praye, lest ye entre into temptation, because ye shall be in repardy to be
overcumen therwith, if it cum vpon you when ye are nothyng prepared.

¶ The perill is like commune vnto vs all. I watche and praye for your health &
safetie: Do you likewise watche, and praye as I do, that you maye overcome
with me. The spirit is ready, and willing, but the flesh is weak. The spi-
rite must be stayed and stablished with watchyng, and prayer, lest, the flesh
haue the upper hande. ¶ When Iesus had thus spoken, he went asyde to the
place fro whēce he came, & made his prayers vnto the father, with like tenour
of wordes as he dyd before; desyryng hym, that he might not drynke of the cup

And againe
he went as
Abe. 25

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which was at hand: and anon he returned to his disciples, and founde them a-
gayne sleeppng. They napped in the beholbyng of his maiestie, insomuche that
Peter wist not what he sayd. In like manour do they here slepe in the behol-
dyng of his infirmitie and weakenesse, and knowe not well what answere to
make hym rebukng them. Jesus returned the third tyme from prayer vnto
his sayde disciples: and the thiede time he founde them a slepe. Soth they and
yor had perished, vntles Jesus had watched, and prayed for vs al. Therfore af-
ter they were wakened, he rebuked them because he would by them shewe by
and awaken all fleshfull persons. Slepe ye, sayde he, from henceforth, and
take your rest. You haue slepte ynoughe. The thing selfe will now wake you
whether you will or no. The very paynt, and moment of the time is alrea-
dy cumme. Lo, the sonne of manne shall anon be betrayed, and deliuered into
theyr handes that are all set on mischance. Kysse by, and let vs go mete them.
For now the lord Jesus had by prayer made himself strong in mynde agaynst
the storme of afflictions that was at hand. Neyther shewed he any tyme after-
ward any token of feare, or weynng: but gaue vs an ensample of moste cōstant
and stedfast pacience vnto the last houre. He had no sooner spoken these wo-
des, but Judas Iscarioth one of the numbre of the twelue chosen disciples, &
amonges them taken for the chiefe, was cum, and with hym a great bende of
souldiers fensed with swordes and staves, agaynst Jesus being without ar-
mour, and weaponlesse. Neyther lacked there here authoritie. The hie priestes,
scribes, and head men of the people, sent this power. Here marke we (good reas-
der) the notable conflict of the euangelike and christian godlynesse agaynst
fayned and counterfayte holynesse. Thus is the truthe of the gospell dayly
assaulted: thus doeth it alwayes ouercum and get the victorie. There is none
meter to betraye it then he, who professyng hymselfe to be a preacher & teacher
of the same, teacheth those thinges that are of the fleshe. There is muche more
leopardie of false doctrine, then of the swordes, and staves of souldiours that
are noxious and open misdoers. Yet dyd not Judas well trust to his owne
strength, and policie; when he should betraye the lord. He ioyned vnto hym a
great bende of souldiers wel weaponed, & besides them, the authoritie of both
the states, that is to saye, both of the spiritualtie, and tēporalltie. And all these
thynges dyd they in the night, haupng awayted as well oportunitie of place,
as of tyme. There muste nedes be moste horrible darkenesse; where Jesus is
bound, and taken. This was the power of darkenesse: & Satan was suffered
abohyle to seme to haue vanquished and ouercum Christ. What greater blind-
nesse could there be then to go about by mannes policie to betraye hym, vnto
whom nothyng is unknowen: then with swordes, and staves to assault hym,
who with a berke can do what hym luste? Judas dyd not openly shewe hym-
selfe to be the captayne of this vngacious compaygnie, but gaue them firste a
token, sayng: to whom soeuer I kysse, the same is Jesus: Laye ye handes vpon
hym, and leade hym charely, lest he scape fro you. The priestes were well ware
of this, that the money should not be disbursed vntles Jesus were in their ha-
des and custodie. Then began Judas to go a pety wale befoze the souldiers;
as though he had goen about sumwhat els: but yet he went so befoze the, that
he was euer in their sight. And anon as he was cum vnto Jesus; he saluted &
kysled hym, accordyng vnto his accustomed manoure. Neyther dyd Jesus here
abate any parte of his gentynesse towardes the traytour. He only nipped him

And immed-
diately
while he
respeake at

by the conscience, saying: Whý seende thou what entent art thou cumme? He knew right wel howe he would neuer tourne from his wickednesse, and yet vsed he all the meanes that myght be, to resourne hym: teachyng vs hereby to vse al the gentlenesse, and saye meanes we can possible towarde synners, because we be uncertayne whether they wyll one daye tourne and cum to a mendmēt. If they amēd, thē haue we won the soule healt of our euenghast: yf they amēd not, yet shal not our gentle demenure be backwarded. A kysse is a signe of mutuall loue & charitie. Charitie declareth vs to be the disciples of Iesu. Wherfore there is no greater point of enmitie, then a fayned kysse. Certes suche a kysse do falsse prophetes, enē in these dayes. gyue vnto Iesu, whiche vnder pretence of chrystian godlynesse, serue their belies, and seke after the pryde of the world: and in stede of the spirituall freedō, teache a very Jewithe religion. At the token of this venimous kysse, the souldiers layed handes on hym, and bound hym. The disciples when they sawe this rustlyng and busynesse, waxed fume and angyre. And now Peter cleane forgettyng what þe Lorde had tolde hym befoze, thought the tyme was cum wherein it shoulde be his part to do summe worthy feate, accordyng as he had right couragiouslye and lyke a bolde man promysed to do. He drew out his sworde, and strake the high bishops seruaunt called Malchus, because he moze fierse then the rest, first halsted to laye handes on Iesus. Howbeit the Lorde so ordyed the stroke of his right hande, that he dyd Malchus no other harme, saue alonely cut of his right eare: the whiche the same moste gracions lord anon as he had rebuked his disciple, restozed agayne, and so made hym amēdes for the hurt of this small and daungerles wounde. So beneficiall was Iesus to all men, that we ought to be ashamed to haue, so muche as a wyll o; an entente to be reuenged vpon any man: I wyll not saye to hurte suche, as hath not deserued our displeasure.

And he that
berayed
hym had
seruaunt
etc.

And one of
them that
had by. 3c.

¶ And Iesus answered, and sayde vnto them: ye be cum out as vnto a thefe; with swerdes and with staves for to take me: I was dayly with you in the temple teachyng, and ye take me not. But these thynges cum to passe, that the scriptures shoulde be fulfilled. And they all forsoke hym, and ranne awaye. And there folowed hym a certayne young man clothed in linnen vpon the bare, and the young manne caught hym, and he left his linnen garment, and fled from thence naked. And they led Iesus awaye to the hye pryce of all, and with hym came all the hye pryces, and the eldres, & the scribes. And Peter folowed him a great waye off (euen till he was cumme into the palace of the hye pryce) and he sat with the seruaunt, and warmed hymselfe at the fyre.

The terte;

Further, as Iesus will not be defended with any other aydes, then with the sword of the gospel, the whiche pearceth to the innermost partes of mens hartes: so was it his wil that this armed company of souldiers shoulde know, that he could not haue been apprehended by any puissance or power of man, vnlesse he had both willinglye and wittingly put hymselfe into their handes to be taken. Therfoze he turned him vnto them, and sayed: first what ayleth you to cum out hyther to me at midnight, with swerdes and staves, as vnto a thefe that would stand at his defence with lyke weapon? I was dayly at Ierusalem, not pryuely, but openly where euery body might see me: in the place where moste haunt and resoyt of people is, I meane in the temple: hea-
lyngliche folkes, and teaching the truth. I was euer weaponlesse, and accompanied but w a smal number of disciples, who were likewise without armoure and weapon. Why dyd ye not there take me? Surely you might haue done it then with lesse busynesse, if it had been so decreed.

It was day
ly with you
in the tem-
ple.

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But this is your tyme: insomuche that you maye by goddes sufferaunce, do nothe to me what ye luste. And that it shoulde so be, the scriptures, whiche can not lye, haue foretolded many yeres sitings. When he had sayd so, there was but who might first lay handes on hym: and anon the disciples fearyng themselves, forsooke they: losde, and ranne awaye, sum to one place, and sum to another. It is lawfull for weake persons to flye, who are not as yet mete and able to suffre persecucion. Albeit there chaunceth a tyme, when that to flye, is nothyng els, but to deny Chyriste. There must we not flye, but euen of our owne accord hasten to dye. When that by thy death the Gospel taketh moze dysposyte, then commoditie, then flye awaye, and hyde thy selfe. But when that by the same, the ghospell hath muche profyte, and contrarily great dysposyte and hinderaunce, if thou auoyde the daunger therof, then like not to go and mete the hangman. There was among the twelue, a certayne young Iewyshe scholour Iesus moze then the rest, a folower hym being led with his armes bound like a captiue or prysoner: whose bare body was clothed with one lene linnen garment only. Hym they knewe, and toke. But he caste of his linnen vesture, and so escaped out of the theyr handes, sauing his lyfe by the losse of his garment. He that so flyeth after the spirituall sence, flyeth happely. For what els is this bodye but the vesture and garnet of the soule? As ofte as Satan layeth hande vpon the soule, passe not vpon the linnen garment, and so saue thy selfe, and scape out of his daunger. Now beholde howe the angelike veritie is handled after it is betrayed of a wicked disciple. The cruell garison of soldiers leadeith it bounde to the chiefe manne of bothe the states, who are in a conspiracie to destroye it. First it is brought vnto the hyghest priest. There is no moze mighty an enemy vnto Iesu, then is a wicked Bishop. Nowe because the matter shoulde seme to be done with moze auctoritie, thither assembled all the priestes, Scribes and elders. This is the auctoritie of this world, which is in a conspiracie agaynst poore, symple, and playne veritie, but yet inuincible withal. In this while Peters heere sayed hym not. Howbeit he folowed Iesus a looke, and was now a cloyed disciple: a no meruayle, like the tyme before nere, when he would deny him. For mans holde stomache is good for nothing els of it selfe, but to make the synner moze outrageously to offende. Therefore he preased into the palace of the hyghest priest, and there sate amidmōg the lewde and vngacious companie of seruantes, and warmed himselfe by the fire, as one that would be rather a beholder of the Lordes passion, then a folower.

And these
folowers of
a certayne
young man.

The text.

¶ And the hye priestes, and all the counsell, sought for witnesse agaynst Iesu, to put hym to death: & found none, for many bare false witnesse agaynst hym, but their witness agreed not together. And there arose certayn, and brought false witnesse agaynst him, saying: We heard hym saye. I will destroye this temple that is made with handes, and within three dayes, I will bulde another, made without handes. But yet theyr witnesses agreed not together.

In the meane season such of the priestes as were chiefe in dignitie (among whom as every one was highest in auctoritie, so was the same moze wicked then the other) and with them the residue of the counsell, least they shoulde haue seemed to be rather murderers, then auengers of heresye, and vngodlynesse, sought for sum witnesse agaynst Iesus, whereby they might put him to death. They desired nothyng els, but his death and destruction, who seelye offered all men life euertlastyng. Yet could there no mete witnesse be found. Iesus onely was he, agaynst whom mans craftynesse coulde fynde no conuenient witnesse.

For

For nowe there came in many before the Judges, who deposed agaynst hym, but their witnesse was so simple and sicker, that it appeared not to those moste vntrust felowes themselves, sufficient to condemne him, whome they hadde in verye deere condemned alreadye among themselves, before he was brought vnto his arraignment. At the length there rose vp certayn persons who gaue soe euidence agaynst hym, saying: we will denounce vnto you, suche thynges as we knowe certaynly to be true. For we hearde him saye (with these cares) I will destroye this temple made by mannes handes, and after thre dayes erected, I will builde another, that shall not be made with the handes of manne. They woulde that this saying shoulde appeare to be a blasphemye spoken agaynst the Lordes temple. Yet dyd not their witnesse (albeit to aggravate the heynousnes of the crime, it conteyned some truthe) seme laudfull, and sufficient. A man woulde haue sayed, that the iudges had taken conscience in the matter, and fauoured the defendaunte: But what this diligence of the priestes was for nothyng els, but because Iesus shoulde not by any meanes be quit and escape this iudgement.

For many
bare false
witnesses.

But per
their wit-
nesses.

¶ And the hye priest stode vp amongest them, and asked Iesus, saying: answerest thou nothing? Whom is it that these beare witness agaynst thee? But he helde his peace and answered nothing. Agayne the highest priest asked hym, and said vnto hym: Art thou Christ, the sonne of the blessed? And Iesus sayde: I am.

The text.

Yet all this while is there nothyng don agaynst hym. There nedeth the helpe of the highest priest or bishop of all, to destroye Iesu. He therfore perceyving that the matter wete but easily forward, rose vp in the middes of the coucel, and began to speake vnto Iesus, seeking some occasiō of his wordes, whereby he might condemne him: Hearest thou, sayth he, what crimes are laied vnto thy charge? Hast thou no answer to make herunto? Iesus held his peace and gaue him not a word to answer. For, for what purpose shoulde he haue answered to those thynges, which themselves iudged but light matters, and of no waight? Therefore the highest Byshoppe styll sought occasion, and questioned with hym, saying: Art thou that selfesame Christe the sonne of God, who is euer to be prayd? Iesus confessed he was. For it was not his parte to denye that thyng, whiche it behoued all men to knowe.

¶ And ye shall see the sonne of man sitting on the right hande of power, and coming in the cloudes of heauen. When the hye priest rent his clothes, and sayed: what neede we of any further witnesses? we haue heard a blasphemy, what thinke ye? And they all condemned hym to be worthy of death, & some began to spee at hym, & to couer his face, and to beate hym with fides, and to sape vnto hym: Accuse. And the seruautes buffetted hym on the face.

The text.

And because he knewe they woulde not beleue in hym, or at the least wylde would contrainte him, by reason of the weaknesse of his body: he added another sentence to feare them withall. You shall see (ye he) the sonne of manne sitting on the right hande of the diuine maiestie, and cummyng on vygh in the cloudes of heauen, with great glory, and many angels waityng vpon hym. He meant of his seconde cummyng: when he will retourne, not lyke to yse lowe as he was then, but in diuine maiestie a iudge both of the quicke, and dead. The wiche priestes wer ignorant in the lawe: yet mighte they haue learned of the phariseis, that both the cummynges of Messias, were propheted of by the prophetes: the one not regarded and passed on, the other royall, and dreadfull. But they had no leysure to compare Iesus dedes, with the prophetes, and foresayynges of the prophetes. All that euer they wente aboute was

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When the
hys prieste
ret his clo-
thes.

nothing els, but to bring hym to destruction. Here the highest priest clothyng his wickednesse with a vyce of Godlynesse, rent and tare his clothes, thereby to make the blasphemy to appeare more hapnous and detestable.

What nederth there, sayth he, any further witness: your selues haue heard an open blasphemy. The wicked Bishop desirous to set forth his owne glorye, coulde not abide to heare Chykses glorye aduanced: supposyng that what glory and prayse formerly had ben geuen to Chyist, the same shoulde haue ben to the great derogacion and minishyng of his maiestie. Woodnesse caused hym a litle before to rise out of his place: and yet in so doyng, he gaue reuerence vnto the sonne of god. Now doeth he rent his clothes, prophesying hereby, how it shall come to passe, that the true bishop raigning, the carnall and figuratiue bishophode shalbe cleane abolished and set aside. The glorious synagoge was rent, but Chykses coat remaineth still whole. What is farther from blaspheming, then to set forth the glory of the sonne of God: then to testifie that all shall come to passe, what formerly the Prophetes haue prophesied to cum. And yet the vnglacious bishop iudgeth this to be suche a blasphemye, as nederth no witnesse. What, sayth he, thinke you herein. All they with one cōsent gaue iudgement that this saying was an offence worthy of death. Forsothe a mete and a woorthy councell for suche a priest. Nowe is it to be considered howe the euangelike veritie is increased in suche councels, where as a wicked priest, who same would be taken for a god, cannot abide to haue the glorye of the sonne of god auanced: where the Scribes do not vtter what they haue learned of the prophetes: where the head men, and elders of the people, be in a conspiracie with the chief prielates of the temple: where suche waged seruantes, & hyed soldiers beare a stroke, as are of their owne naughty disposition enclined to all mischylese. For now some of them began to spitte at Iesus, as though he had been lawfully condemned: and other some couered his face with a bayle, and after they had buffeted hym, sayed: Prophecie, and accorde who hath striken the. Thus they reprochefully scorned hym, because he suffered the people to take hym for a prophete. Furthermoze the priestes seruantes dyd lyke wyse beat and buffet hym. These thynges were moze fell, and cruell then death: but this ensample was ordeyned for our instruction. In suffering of reproche and vylany none passed Iesus: but in woorkyng of miracles there were some, that went beyond hym.

What thin-
ke ye.

The text.

¶ And as Peter was benethe in the palace, there came one of the benches of the highest priest, and when he sawe Peter warming hymself, he loketh on hym, and sayeth: make not thou also with Iesus of Nazareth. And he denied, saying: I know hym not, neyther was I toher thou sayest. And he went out into the porche, & the cocke crew. And a barbol, (whiche the same hym) began agayne to saye to them that stood by: this is one of them. And he denyed it agayne. And anon after they that stood by, sayde agayne to Peter: surely thou art one of them, for thou art of Galile, and thy speache agreeth thereto. But he began to curse, and to sweare, saying: I knowe not this man of whom ye speake. And agayne the cocke crew, and Peter remembered the worde that Iesus sayed vnto hym. Before the cocke crew thise thou shalt deny me thre tymes. And he began to wepe.

While all these thynges were doen vnto Iesu, Peter being a fearful beholder, sat in the neither parte of the palace among the wicked bishops seruantes. For there was a conuenient place for hym, for he would deny Iesus. After came a certayne wenche of the highest priest, whiche, after she had clyped hym warming hymself with other by the fire, and had vnder hym diligently, began to knowe his name and phisnamic, and sayed vnto hym: Pray thou too
wast

maist with Iesus of Nazareth. Peter feared with these wordes denied it saying: I knowe not the man, nor wote not what thou meanest. It was conueniente that this stout promiser, because he might the better know his own frailtie, should be made afraid of a wenche, so thentente that he afterwarde boldly professing the name of Iesu before rulers, and pyncers, should knowe that his boldnesse and constant courage of mynde, came not of mannes strength, but of the holy ghost. He therfore beyng nowe afraid, and halfe mistrusting that place, gaue hym out of the hall. Pet departed he not out of the byshops palace. Whyles he abode here, the cocke crewe. Peter heard that, and yet remembred not what Iesus had tolde hym: so greatly was he afrayed. Then a certayne damosell (whom she sawe hym) began to detect hym agayn to them that stode about her, saying: This is one of theyr number. Peter estones auoyded her saying with a lye, denying flat that he was any of the apostles. And anon after when the seruantes whiche stode by whyles the damosell knewe and discryed him, had themselves well betwix his fauour and apparaille, they likewise began to knowe hym, and sayed: Verily thou arte one of them. For thou arte of Galile. The firste that detected hym was a woman. Oh what a peril it is for Chyistes disciple to be knowne in bishops, and princes courtes. Unlesse he bitrely denye hymselfe to be Chyistes disciple, he standeth in leoparde to lose his life. Peter is also in leoparde, by reason of his mother tongue & country language. Suche manour of courtes can abyde no sincere and pure veritie. Nowe shall Peter at the length, be made a right courtier by and doinge. For he begynneth to sweare depely, and to curse withal, that he neuer in al his lyfe tyme knewe this Iesu, whō they spake of. And as he had spoken the word, the cocke crewe agayne. Peter came not to hymselfe agayn, before Iesus looked vpon hym. Therfore at the length calling to his remembraunce the wordes that Iesus had spoken vnto hym, when he saied: before the cocke crowe twise, thou shalt thyrse deny me: he wente forth of Cayphas house, and hasty out a weeping. Pet went he not to hange himselfe, as Judas dyd, because he felt not of obstinate iuelnesse, but by mannes frailtie and weakenesse, and that by the sufferance of God, because his fall should be our instructiō. But this shodow of teares which hasty out of his eyes, quenched the lightning of Goddes wrath and anger. He wept not before he was gone out of Calphas palace. For there the moze naughtie packe that every one is, the moze he esteemeth and fauouereth hymselfe.

Peter remembred
what Iesus
had tolde.

¶ The xv. Chapter.

And anon in the mornyng, the hie priestes helde a counsaile with the elders and the scribes and the whole congregation, and bounde Iesus, and led hym awaye, and deliuered hym to pylate. And pylate asked hym: Art thou the King of the Jewes? And he answered and sayde vnto hym: thou sayest it. And the hie priestes accused hym of many thynges. So pylate asked hym agayne, saying: Answerest thou nothyng? Whiche howe many thynges they laie vnto thy charge. Iesus pet answered nothyng, so that pylate might saye.

The text:



That nyghte was spent in Cayphas house, in destroyng, working, and thornyng of Iesu. In the mornyng early after they had consailed together after the, the hie priestes, with the elders, scribes, and all the whole assemble, led him awaye with his armes bound, & deliuered hym vnto pylate to be iudged: whō they had with theyr foreiudgement already condemned. Nowe

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are they of iudges becom accusers. Pilate, their accusations and complai-
ntes heard, called Iesu, and asked him: Art thou that same kyng of y^e Jewes?
Iesus answered, Thou sayest: couerlye knowledgyng and confessyng that he
was the selfsame. Yet was Pilate not abohlt moued with this answer, by
cause there appeared nothyng in him whereby he seemed desirous of any world-
ly kyngdom. furthermore the hye priestes, lest he should by any meanes haue
been quit, gathered together diuerse criminall actycles agayne hym, to thertent
that amongest many matters, there should at y^e least wyse be sum thing in fine
which would moue any iudge not being to bniust, and partcally, to geue sen-
tence agaynst hym. Pilate perceyving howe all was doon of priuate displea-
sure and malice, sought occasiō to discharge hym of suche matters as he was
arrayned for. Therfore whē he came again vnto Iesus, & Iesus woulde geue
him neuer a word to answer, thē layde he vnto him: Wakest thou no answer,
sith thou art in so great daunger to lose thy lyfe? Se how many actycles these
felowes laye agaynst the. Iesus from thenceforth made no answer, who de-
syrd not to escape this iudgement, least the vilitie of his death, shoulde haue
been let or hyndered thereby, & also bicause he knewe right well y^e malice
of the priestes woulde not yet haue ceased, althoughe they had not this waye
prounced agaynst hym. For this cause his wyll and pleasure was so to dye,
that it might appeare that he dyed willingly. The Emperours deputie, albeit
he were a paynim, yet dyd he abhorre the murdering of a man, whom he iud-
ged to be an innocent and guiltlesse person: and therfore bled he all the wayes
and meanes he couide possible to deliuer hym. For he sawe well there was no
healpe to be had on his behalfe, whereby he myght so doe.

And Pilate
asked hym
agayn.

The text.

¶ At that season Pilate byd deliuer vnto them a prisoner, whomsoever they woulde
desyre. And there was one that was named Barrabas, whiche laye bounde with them that
made insurrection: he had committed murder. And the people called vnto hym, and began
to desyre hym that he woulde go, accordyng as he had euer doon vnto them. Pilate answered
them, sayng, Wylle ye that I let lease vnto you the kyng of the Jewes? For he knewe that
the hye priestes had deliuered hym of coupe. But the hye priestes moued the people that he
shoulde rather deliuer Barrabas vnto them.

There was a custome among the Jewes that at the feaste of Easter, one of
them shoulde be leuised whiche laye in prison for anye deathworthy offence,
whomsoever the Jewes desyrd to be geuen vnto them. At that season there
was in durauce a certayne notable felō, muche spoken of for his vngacious
dedes, named Barrabas, who had been a stirrer vp of sedition in the cite, and
in the busines, and hurly burly that he made, had committed manslaughter.
Pilate determined wth hymselfe to vse this occasion to saue Iesu. Therfore
when the people were cummen together, accordyng to theyr auncient custome
to desyre to haue some felon pardoned, in token of theyr safe deliuerance and
scappynge out of Egypte, Pilate answered in this wyse: I haue two prisoners
Barrabas whome ye know, and Iesus whom men call the kyng of the Jew-
es. Wylle ye therfore that I leuise vnto you Iesus? Pilate perceyving that he
couide haue no ayde and helpe of the priestes, went vnto the people bicause to
haue had some ayde & assistance of them, trustyng that by theyr sauour, Iesus
shoulde haue been deliuered. And so had he been without fayle, if the malici-
ous byshops (neuer weary to wooke mischief) had not moued them rather to
desyre to haue Barrabas pardoned, then Iesus.

The text.

Pilate answered agayne, and sayed vnto them, what wylle ye then that I do vnto hym
whome

whome ye call the kyng of the Jewes? And they cryed agayne: crucifie hym. Pilate sayde vnto them: what couldest he doo? and they cryed the more frequently: Crucifie hym. And so wyllyng to content the people, let Ioseph Barabbas vnto them, and belieted by Iesus (whom he had scourged hym) for to be crucified.

When this thyng had so chaunced, contrarye to the deputies expectation (for he heard say that Christ was highly in grace and fauour with the people) yet ceased not he to helpe hym, as muche as in him laye. What then, sayed he, will ye that I do with the kyng of the Jewes: loking to haue heard of them a more fauourable and gentler sentence. But here the wyse Bishops were very circumspect, who had before hande infected the myndes of the commynalte with theyr wickednesse. Neyther is the auctoritie of suche bishoppes good for any thyng els, but to moue dyssences, and the people agaynst the trueth of the gospel. The people therfore cryed agayne: crucifie hym. The bishops had also beuten into their heades, that the shamefullest kynde of death of al, should be chosen out for hym: because his name shoulde hereby be counted detestable and curst among all the Jewes.

For the lawe pronounced hym curst, whoso hanged in wood. So studied they not onely to bereaue hym of his life, but also vnto to extinct & abolyshe his good name, which was a facte muche crueller then death. They could not abide that any mans name shoulde be counted holy, sanctuys. Neyther dyd Pilate here yelde vnto theyr furye, but spake harde agaynst them, saying: I am the Emperours deputie. It is not lawfull for me to put any man to death, vnlesse he be duelye conuicted. What offence hath he doon wherfore he oughte to be crucified? Here the deputie nothyng pceuayled. For they cryed oute more furiously: Crucifie hym. Yet for all that Pilate shanke not in Chrystes cause, yf they layed vnto his charge treason against the Emperour. It was not conuenient that Iesu shoulde be doon to death, excepte the Emperours authoritie had serued the fury of the byshops. Pilate perceyving what daunger hanged ouer his head, on the one syde, of the Emperour, on the other, of the clamorous people, albeit he knewe righte well that Iesus was an innocent and harmeles person, yet willing to yelde and conforme hymselfe to the moztall hatred of the byshops, Scribes, elders, and people, gaue sentence of death agaynst hym: but with the same sentence he both cleared the innocent of all crimes, and also condemned the priests, and the people. For he pronounced hym to be innocent and guiltles, whome he let them haue to crucifie. Suche manner of Pilates shal the trueth of the gospel euer moze haue: & would to God there dyd not arysse among vs some byshops, which are farre beyonde those bishops in all mischiese & ungraciousnes. When therfore Iesus was condemned to death, he was fyrst beaten with scourges. But whē the Jewes were not hereby satisfied, Pilate deliuered hym to the garison of 40 souldiers to be crucified. So it pleased the high wisdom of God that Iesu the souerayne of al glory, should be put to all kyndes of vilany, by al sortes of people: to the entent we shoulde not be dismayde in any manner of worldly euils or aduersities. Judas betrayed him: the bishops, Scribes, & headmen of the people counsailed together: the seruantes toke him: Cayphas the highest priest, chiefe woorker of all this mischief condēned hym: the Councell, and theyr seruantes scorned him as a condemned person: the people cryed out agaynst hym like mad folkes: the Emperours name maketh the iudge afraid: Herode dispiseth: the Emperours deputie geureth sentence: and in al these is Cayphas, and in hym the deuyll.

And

Pilate said
vnto them.

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The text. And the souldiers led him awayne into the common hall, and called together the whole multitude, and they clothed hym with purple, and they platted a crowne of thornes, and crowned him therewith, and began to salute hym: haile kyng of the Jewes. And they smote him on the head with a reab, and dyd spit vpon hym, and bowed theyr knees, and worshipped hym.

Nowe remaineth there behynde, that the wiched garlison of souldiers do lyke wyse playe theyr partes, and among the also was Cayphas. At the same and villany that Iesus was put vnto, al his destruction (if it maye be sayed þ he was destroyed) came of Calphas, who vnwares wrought a thing mooste blessed and holy. For he made this sacrifice, without whiche no maner coude haue attayned saluacion. When therfore Iesus was caste and iudged to dye, Pilates seruauntes led hym into the hall of the palace. For the Jewes, who were desirous to seme holy, durst not entre into the palace of a Danim, because they would come pure and cleane to celebrate theyr passeouer.

And yet was theyr myndes in the myndes of the palace, and in the verpe handes of the souldiers, whom beyng of theyr owne inclination tradye to do all myschiese, they prouoked and incensed therunto. After Pilate had once deliuered his handes of Iesus, he thought it made no great force howe he were doon to death. So dyd Herode fauour the vertue, and goodnes of John, that at the requeste of a peniſhe wenche he caused his head to be stricken of. Howbeit the fauour of Pilate was moze constant then so, but yet in conclusion he deliuered hym to be crucified. And this was doen leaſe any that professeth the truth of the gospel, should trust vpon any worldly ayde and succour. Then the souldiers, because they woulde the moze take theyr pleasure on hym in putting hym to shame and villany, called together the whole garlison of theyr companions: and in mockage, clothed him with a garmēt of purple, as it had been with a kynges robe: the put they on his head a crowne platted of thornes, in the steede of a diademe. and beyng thus disguised, they began with one voice to salute hym, saying: Haile kyng of the Jewes. Furthermore they strake his head with a rebe, which they gaue him in his hande in þ steede of a scepter: & dyd also spit vpon hym, and bowyng theyr knees, worshipped hym. Iesus all this whyle helde his peace, & patiently yeldeb to all theyr dispitfull doynges, transportyng vnto his owne persone that shame and villanye, whiche was due vnto our offences, because to aduaunce vs vnto his gloyre.

The text. And when they had mocked hym, they toke the purple of hym, and put his owne clothes on hym. and led hym out to crucifie hym, And they compelled one that passed by called Symon of Cyrene (the father of Alexander and Rufus) which came out of the selde, to beare his crosse. And they brought hym to a place named Golgatha, which is (if a man interprete it) the place of dead mens stulles. And they gaue hym to drynke wine mingled with myrrer, but he receyued it not.

These thynges doon, they toke of agayne the purple garment, and put on his owne clothes, to thetent that carryng his crosse among misdoers, he might be discerned, and knowen of euery body. And this the malicious pylles caused to be done, because they woulde the moze alienate and withdraw al ménes myndes from hym. As they were goyng to the place of execution, they met a certayne felow called Symō of Cyrene (the father of Alexander, and Rufus) cūmpnyng from his ferme: whome makyng refusall to beare Chyſtes crosse, the souldiers (notwithstandyng he was a ryche man and of theyr acquayntaunce) did of a souldiourly malapertnes compel maugre on his head to beare it: not
because

because to saue or ease Iesus, but for the speedier finishing of the execution. Some men necessitie constrayneth to embrace the crosse of Iesu: But this is a blessed necessitie that dyueth a man to saluation. The apostles enforced no mā to go to Christ: but the souldiers vsed compulsion. Howbeit the vtolences of these naughty packes hath bene many a mannes saluation. They broughte hym into a place slaughterous and reprocheful, by reason that suche as trespassed the lawe, there suffered execution: called in the Syrian tong, Golgatha, & in Latine Caluaria, the whiche word implieth in Englyshe a place of dead mens sculles. There gaue they hym wyne mingled with myre, to drinke. For wyne is customablie geuen to men, when they be a passing. Howbeit that wyne, for so much as it was corrupted with the bitternes of the Jewes, Iesus receyued not what it was offered hym. For a lytle before he dranke with his disciples, and would not drynke agayne of the fruite of the vine, tyll he should drinke it newe in the kyngdome of God. He hated the bitter wyne whiche the vine of the Jewes the synagoge brought hym furth, that was betum bitter vnto her losse, and tiller: and in stede of ripe grapes, yelbed the fruite of the wilde vine. He hated the bane of wicked persons, and thirsted for another kynde of wyne. That was the newe wyne of the spirite of the Gospel, the whiche spirite after his ascendyng vp into heauen, he mooste plenteously powred vpo his disciples.

And they broughte hi to a place named Golgotha.

And when they had crucified hym they parted his garments, casting lottes vpon them what euery man shoulde take: and it was about the thirde houre. And they crucified hym. And the rule of his crosse was written: the kyng of the Jewes. And they crucified with him two theues, the one on the right hand, and the other on his left. And the scripture was fulfilled whiche sayth: he was counted among the wicked.

The crosse.

When Iesu was lyfted vp on the crosse, those that crucified hym, parted his clothes among them: and for his coate (which was wrought in suche wyse y it could not be denided) they caste lottes, whose fortune it shoulde be to haue the whole. Nowe conside the pouertie of Iesus, who hadde nothyng left hym in yearth. He hangeth in the middes betwene heauen and yearth. So must he be naked: so must he be lyghted of all burthens: so must he be highe, that wyl en- countre with the enemy of manes saluacion. When Dauid should fight with Goliath, he caste awaye all the armour and weapon of Saule, whiche did rather burthen hym, then do hym any steede. It was the thirde houre of the daye when they naped hym on the crosse. There was set vpon the crosse the tytle of the cause wherfore he suffered, which was this: The kyng of the Jewes: written in thre languages, that is to saye, in Hebrew, Greke, and Latine. And with hym they crucified two theues, in suche wise that one of them hong on his right syde, and the other on his lefte, on eyther syde enuyroning him hangyng in the middes. And this was doen by the procurement of the wicked priests, because to make his name shamefull. The prophete Esai propheted it should so be, saying: He was reckened among the vnjust and wicked.

And they that went by, rayled on hym, waggyng theyr heades, and saying: A wretche thou that destroyest the temple, and buyldest it in thre dayes, saue thy selfe, and cum downe from the crosse. And the hye also mocked hym the hye priests among themselves, with the Scribes, and sayde: He saues other men, hymself he cannot saue. Let Christ the kyng of Israel descend nowe from the crosse, that we maye see and beleue. And they that were crucified with hym checked hym also.

The crosse.

Anyther could the malicious bishops, and Scribes yet be satisfied with these so great enyis and manyfold displeasures. For first the Jewes passyng by the crosse, rayled on hym as he hong thereon: and as it were vppraydyng hym

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hym now euer cum, sayde vnto hym in derision and mockage wagging these heades withall: A wretche, thou that destroyest Gods temple, and buildest it agayne within thre dayes: shewe thewe what thou canst do: But furthe this might and power wherupon thou braggest: saue thyselfe if thou be able and cum down from the crosse: Next ther byd the hygge byshops or priestes vse any gentler language vnto hym, who with the Scribes scozned hym among theiues, saying: He hath saued other, but himselfe he is not able to saue: He hath made his vaunt how he was Chyriste: he bragged that he was the kyng of Istraell. If his promises be true, let vs see hym now cum downe fro the crosse, & then will we beleue on him. The priestes entred by these reprochefull wordes cleane to withdraue all men from the belefe of Iesu. So are the Martyrs euen at this daye olte tymes scozned, & with like reprochefull wordes rayled on in theyr martyrdome, and corporall tourmentes: so is the veritie of the gospel berated, and laughed to scozne of the miscreantes, which is many tymes so hardly handled, that it seemeth to be bitterly oppressed. Yet ceased not this outrageous rayling agaynst Iesus. The two theues that were crucified with hym, rebuked the innocent as they hong on the crosse. But here also byd Iesus accospyng vnto his name. For he saued one of them.

The text. And when the first houre was cum, darknes arose ouer all the earth, vntill the mothe houre. And at the nynthe houre, Iesus cryed with a loude voyce, saying: eloi, eloi, lama: abathany, whiche is (if one interprete it) my God, my God, why hast thou forsaken me? And some of them that stode by, when they hearde that, sayd: behoide he callith for Helias. And one ranne and felich a sponge full of vineger, and put it on a reede, and gaue hym to drynke, saying: let hym alone. Let vs see whether Helias wyll cumme, and take hym downe.

At the sixte houre there arose a darknes, whiche couered al that lande: and endured tyll the nynt. Then Iesus destitute of all mannes helpe, cryed vnto the father with a loude voyce, reciting out of the psalme the prophete whiche was spoken of hym before: eloi, eloi, lama: abathany, the whiche wordes interpreted, are as muche to saye in English: as my God, my God, why hast thou forsaken me? When some of them that stode by heard hym speake these wordes, and vnderstode not well the hebraue tong, thei sayde: He callith vpon Hely. There be many suche false prophetes, and interpreters of scripture, eue in our tyme, and euer shall be tyll the worldes ende, which expounde the wordes of Iesu, no better then those scozners did. After this when he cryed againe: I am a thyrst: there ranne one vnto him, and caught hym a sponge ful of vineger, fastened to a reede, saying: Let hym alone: let vs see whether Hely wyll cum and take hym down from the crosse. When he had refosnes tasted the vineger, he would not drynke therof. He thyrsted another wyne, whiche they would not geue hym, that refused to beleue the gospel.

The text. But Iesus cryed with a loude voyce, and gaue vp the ghozt. And the bayle of the temple did rent in two pieces, from the toppe to the bottome. And whē the Centurion (whiche stode before hym) sawe that he so cryed, and gaue vp the ghozt, he sayde: truly this manne was the sonne of God. There were also many a good man of beholding hym, among whom was an an agadaine, and an an the mother of James the ylt, and of Ioseph, and an an Salome (whiche also when he was in Galile, had folowed hym, and ministered vnto hym) and many othe women whiche came wth hym to Ierusalem.

Iesus (all thynges fulfilled) gaue a great crye, and therewith yeldd vp the ghozt. And byn by the bayle of the temple which disseuered those thynges that the Jewes counted moste holy from the sight of the multitude of comon people, was rent from the hypermooste parte to the lowest. Shadowes cease,

and

and banished away, as soon as vertue cometh once to light. Neyther should it be any more needfull for any priest to enter into the sanctuary, after that sacrifice was once offered up, and made: whiche alone was sufficient to purge the finnes of the whole world. Now when the capitayne that stode right against Iesus, as a minister, and witnes of his death, who had sene many a one be fage put to execution, sawe howe that contrarye to the manour of other, he yelved by the gholste and dyed immediatlye as he had geuen this great shrike, he sayd: Truly this man was the sonne of God.

See here the first fruites of the gentiles, confessing the vertue, and power of Christ. He that confesseth hym to be a man, and the sonne of God: confesseth him to be both God and manne. Albeit the captayne as yet understode by the sonne of God, a man notably beloued of God. Marke this also, how our sainte out is every where a sainte. When he was a dying on the crosse, he saved one of the theues. And anon as he was deade, he dytwe the captayne unto the profession of Christen sayth. There were also women that stode a good wyfe of and behide all that was doen: among whome was Mary Magdalene, & Mary the mother of James the lesse, and of Ioses: and Mary Salome, the whiche all the while that Iesus continued & taught in Galile, folowed hym, and ministered unto hym of their substance: and besides these, diuerse other, whiche likewise folowed hym in his voyage to Ierusalem.

And now when the euen was come (because it was the daye of preparyng, that goeth before the Sabbath) Ioseph of the cite of Aramathia, a noble counsaillour, which also looked for the kyngdome of god, came and went in boldly unto Pilate, and begged of hym the body of Iesu. And Pilate mercifully yf he were already dead, and called unto him the Centurion, and asked of hym whether he had been anye while deade. And when he knewe the truth of the Centurion, he gaue the body to Ioseph. And he bought a Lynnen clothe, and took hym downe and wrapped hym in the lynnen clothe, and layed hym in a sepulchre that was hewn out of the rocke, and rolled a stone before the dore of the sepulchre. And Mary Magdalene and Mary Ioses, beheld where he was layed.

The text:

When the euentide dytwe ny, so easyniche as it was the preparyng daye, so called, because it was the end of the great Sabbath: there came one Ioseph of the cite of Aramathia, a noble, and a right worthy senatour. who likewise hoped after the kyngdome of God. This man because he had a good opinion of Iesu: was bolde throughe assaunce of his nobilitie, to go vnto Pilate, and desyre of hym the body of Iesu. Pilate mercifully yf Iesus beyng but a youg man, were already deade: because manye had been wonte to liue two or thre dayes after theyr legges were broken.

Therefore he called vnto hym the Capitayne, who stode by the crosse, and demaunded of hym whether he were already dead, or no. And when by his information he was well ascerteyned that he was dead in very dede, he gaue the body to Ioseph. For Iesus as long as he lyued, suffered hymselfe to be beaten and spit vpon of wycked persons. But anon as he was deade, he claymed his dignitie, and would not be handled but of godly persons, no not so muche as be sern but of his disciples, who were apoynted to lyfe euertlastyng: teachyng thereby, that no man should chalenge his dignitie in this world. Let a manne by honour, and dishonour, by gloie, and reproche, onelye endenour hymselfe to finish the busynesse of the gospel. For dignitie beynneth neuer to royshe til after death. Ioseph beyng right ioyfull that he hadde obtayned so precious a gifte, bought a piece of fine linnen clothe, and therin wrapped the bodye, and layed

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layed it in a newe sepulchre hewed out of free stone: and then rolled a great stone to the dooze or entry of the sepulchre, that no man should lightly conuey a waye the body by stealth.

But of the women which behelde the lord when he dyed, two folowed him vnto the sepulchre: that is to wete, Mary Magdalene, & Mary Ioseph mar: lying where the body was layde, to the intent that they might at tyme conuenient thither repayre, and honozably perfourme the solemnities, and ceremonies belonging vnto burials, accordyng to the maner and vse of that nation.

The xlii. Chapter.

The text.

And when the Sabbath was passe, Mary Magdalene, and Mary Iacob, and Salome bought sweete spices, that they might cum, and anoint hym. And early in the morning, the first daye of the Sabbath, they came vnto the sepulchre when the sunne was risen, and they sayde among themselves: who shall rolle vs a waye the stone from the dooze of the sepulchre: And when they looked, they sawe howe that the stone was rolled away. For it was a very great one. And they went into the sepulchre, and sawe a yong man sitting on the right side, clothed in a long garment, and they were afrayde.



Because that on the preparyng daye (on the which daye the lord was buried a litle before the euertide, immediately after the Sunne setting) it was not lawfull to do any worke for the reuerence, and high solemnitie of the Sabbath: these women ceased for that tyme to make further provision for spices, as they begā to do, awaytynge for the ende of the next daye folowynge. And anon as the Sunne was gone to glade, and the tyme come agayne when men might lawfully retorne to theyr businesse, then came Mary Magdalene, Mary of James, and Salome with spices readie prepared, to enoint Iesus. And early in the morning vpon the fyrste daye of the sabbother (the whiche folowed next after the sabboth was ended, and was the thyrde daye from the preparyng daye) these well disposed women came to the sepulchre, what tyme the element waked nowe sayre and bryght about the Sunne rysing, and sayde one of them to another: who shall rolle vs a waye the stone, fro the dooze of the sepulchre. The stone was great, and houghe: a it passed womans strength to remoue it. And they looked aboute yf they could get any body to helpe them: in the meane while that they thus looked backe, they sawe the stone already remoued to theyr handes. The anon as they were entred into the dooze of the sepulchre, they sawe a yong man sitting on the right syde of it, clothed with a long white garmēt. With this sight though it were a right loyfull syght, and a token of good lucke, yet because it appeared sodaynly, and at vnwares, they were amazed.

The text.

And he sayeth vnto them: be not afrayde, ye see Iesus of Nazareth which was crucified. He is risen, he is not here. Beholde the place where they had put him. But go your waye, and tell his disciples, and Peter, he goeth before you into Galile, ther shall ye see hym, as he sayed vnto you. And they went out quickly, and fled fro the sepulchre. For they trembled, & were amazed, neyther sayed they any thyng to any man for they were afrayde.

But bynby an Angell recomforted them with sweete and pleasant wordes, saying: you haue no neede to be afrayde. You see Iesus of Nazareth, who was nayled on the crosse. He is risen: he is not here. Beholde the voyde place where they had put his body. Therefore all this that you haue prepared to honour and reuerence hym with all, is superfluous.

Get you hence rather, to shew vnto his disciples, beyng greatly dismayed with

with they: Lordes death: but especiallpe unto Peter (who because he denyed hym thyse, is twyse as sory as the rest.) Set you hence, I saye, to shewe them how Iesus wyl go befoze them into Galile. Thither let them folowe. There shall you see hym alpye, whome ye nowe bewayle as dead. But these women, what so; great ioye and gladnes, and what for the feare they were in by reason of this strange sight, fled out of the Sepulchre, and spake not one worde as long as they were there: so greatly were they asfearde.

¶ When Iesus was risen earlie the fyfthe daye after the Sabbath, he appeared fyrste to Mary Magdalene, out of whome he had caste seven devils. And she went and tolde them that were with hym as they mourned, and wept. And they, when they heard that he was alpye, and had appeared unto her, beleueu it not. After that, appeared he unto two of them in a strange figure as they walked, and went into the countrey. And they went, and tolde it to the remanant. And they beleued not these also.

As yet Iesus had not appeared to any bodye: but after he was risen, he appeared fyrst of all to Mary Magdalene, out of whome he had caste seven devils: and this apperteyning was the fyfthe daye after the great Sabbath early. She incontinent shewed the disciples (who wept and mourned for they: Lordes death,) what she had sene. But when they heard her tell howe he was alive, and that she herselfe had sene hym, and heard hym speake, they gaue no credence unto her wordes. So cleane out of memozy was the thyng which he had so oft tymes promysed, that is to saye, howe he would rise againe on the thyrde daye. The same daye that he appeared unto Mary Magdalene, he appeared also unto two disciples in the likenesse of a stranger and wayfaryng man as they went from Hierusalem into the countrey. But they knowyng as the length that it was the Lorde, returned to Hierusalem, and shewed unto the resydens of the disciples, what they had sene. Next after was suche thynges as they tolde, beleued of the mooste parte.

¶ Afterwarde he appeared unto the eleven as they sat at meate, and said in they: teeth they: unbeliefe, and hardnesse of harte, because they beleued not them whiche had be sene that he was risen agayne from death. And he sayde unto them: Go ye into all the world, and preache the gospel to all creatures, he that beleueth, and is baptised, shall be saved. But he that beleueth not, shall be damned.

Laste of all when he was readye to departe hence, and returne into heauen, he appeared unto the eleven Apostles as they sat at meate (for Judas was then dead) and hit them in the teeth with they: unbeliefe, and hardnesse of harte, because they would not beleue those persons, who had sene that he was risen agayne fro death. For it was not requisite y al should se his death, and resurrection, but sufficient for the sath and certaintie of the gospel, that the thyng was once proued by mete and conuentent witnesses: Els howe shall the heathen geue credence to those thinges that were doen, yf they would likewise discredite the apostles repozte, as Thomas, and some other of them did at the begynnyng. And Iesus sayed unto them. After all these thynges are now at the length proued, and right well known of you by sure argumentes and profes: go your waye into all the world, and preache this gospel to all the nations therof, for I dyed for all men, and lyke wyse for all men haue I risen agayne. It is not now nedefull to kepe the ceremonies of the olde lawe. It is not nedefull to vse any mo sacrifices, and burnt offerynges to pouрге synnes. So who beleueth the gospel (whiche thozowe my death offerech to all that be- leue in me, free remission of all synnes) and beyng washed with water, recey- ueth a signe or token of this grace, the same shall be saved.

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Who so belueth not the gospell (thereris not why he shoulde truste to the obseruation of Moyses lawe, or heathen learnyng and philosophie,) the same shalbe damned. This waye is open for euery manne to go to saluacion by : but it is but one waye onely.

The texte.

And these tokens shall folow them that beleue. In my name they shall cast out diuels: they shall speake with newe tongues, they shall dyscuss awaye serpentes, and if they dyspne any deadly thyng, it shall not hurt them. They shall laye theyr handes vpon the sicke, and they shal recover.

In my name
shall they
cast out di-
uels.

And least your preachyng should not be beleued, there shalbe ioyned therunto a power to worke myracles: so that there lacke not in you an Euangelike faith: and so that the thyng selfe do requyre myracles. The chiefe power and vertue of the Euangelike grace, lyeth hyd in mennes soules: but yet when for the aduancynge of the gospell there shall nedde any myracles, thesame shall not lacke for the weakes sake. They that will beleue in me, shal cast out diuels, not in theyr owne name, but in mine: they shall further speake with newe tongues, and dyscuss awaye serpentes: and yf they dyspne any deadly thyng or poyson, it shall not anoye them. They shall laye theyr handes vpon the sicke, and they shall be whole. When these thynges are wrought and done in mennes soules, then is there a muche greater myracle wrought, but thesame is hid, and not sene. Couetousnesse, pleasure of the body, ambition, hatred, wyath and enuy, be very poylong and dealy diseases of the soule. These diseases shall they cure and put awaye in my name, and that continually. But for the weakes sake, and suche as are harde of belief, the other miracles shal also be oft times wrought, to the intent the grosse losse of people maye perceyue, that in my disciples is a spirite more puissant, then all mannes strength and power.

The texte.

So then, when the lord had spoken vnto them, he was receyued into heauen, and is on the right hande of god. And they went forth, and preached euery where, the lord working with them, and confirming the worde with myracles folowynge.

When the Lorde Iesus had spoken these, and other mo wordes to his disciples he ascended vp into heauen, where he sitteth on the righte hande of god the father. The disciples after they had receyued the holy ghost, preached as they were commaunded, not only in Jewry, but also in all other regions and countreys: and the matier went forwarde, notwithstanding the world rested, and was bent agaynst them: the Lorde Iesus puttyng farrhe his mightie power by his holy spirite, and theyr ministry: and euery where confirming with ready myracles, whatsoeuer they promised to do with wordes.